OVERVIEW OF PAPUA'S INTERNATIONAL RELATIONS

Don Augusthinus L. Flassy

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Overview of Papua's International Relations

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Papua Institute for Science and Technology/LIPTEK-Papua

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Dedication

Tribute to Dag Hammarskjöld, Gus Dur, Theys Hio Eluay and those who think clearly on Papua

Contents

Introduction
(1)

Chapter I

Overlapping of Papuanistiecs and Melanesianology
(8-70)

Introduction (8)

Melanesia (10)

General (10); Biogeographic marking (20); Pre-History Movement and Mapping (25); Melanesian Culture and Philosophy (33); On Papua (52).

Melanesianology dan Papuanistiec (56)

References (59)

Chapter II

Federalism versus unitary, disharmony in Indonesia: Papua Melanesia as specific cause

(71-121)

Introduction (71)
Some views (73)
Basic understanding (75)
Paradigm (78)
Federalism and unitary (78); Adhesive and cohesive (81); Federalism and unitary in Indonesia (83); Federalism of Papua (90); Kampung or Desa as locus and focus (91); Assertions (99); Critical review (102); Correlation (104); Desa or Kampung as locus and focus (111); Federalism versus Unitary (113).

Perspective (118)
References (119)

Chapter III

Prestige and powers of "the World Big Power", Tanah Papua as specfic case

(122-165)

Introduction (122)
Literature review (128)
Conclusion (160)
References (163)

Chapter **IV**

Papua versus Indonesia: AUT VIAM INVENIAM AUT FACIAM. It is either to find or make way

(87-110)

Introduction (166)

Background of Research (167); Formulation of the problem (174); Objectives and benefits of research (175).

Discussion (175)

Binary-opposite (175); Social conflicts (178).

Enclosing (181)

Conclusion (181); Contribution (190).

References (193)

Introduction

In particular, the volume contains four chapters:

I. Overlapping of Papuanistiecs and Melanesianology

The boundary between Papua and Melanesia is a matter of doubt and uncertainty. To mention Papua is also Melanesia in it. Similarly to mention Melanesia also exist Papua in it. As Melanesia, Papua is a sense of pluralism because of the distinctive coloring of the inhabitants and ethnic groups as well as the domestic pattern in the Papua Land of Islands or Sub-Continental of New Guinea. There is a frame of doubt in which Papua is based on the islands or sub-continent of New Guinea. Melanesia is related to the islands of the Southwest Pacific, including New Guinea to the west, including the archipelago of Nusantara in this case Nusa Tenggara, Maluku and the Southern Philippines (Mindanau) which perhaps also Formosa, Thailand and Peninsula of Malaca. Although not perse true because when viewed from the perspective of linguistics take it in the region mentioned there is randomly developing languages belonging to Austronesian characteristiecs and Papuan Languages characteristiecs, which also spread over to Polynesia, Micronesia, Australia and perhaps

Indonesia and New Zealand. So here's where the base spans the boundaries of the doubt. Thus Papuanistic is used to concoct in Melanesia wilderness especially concerning Language Science or Linguistics where being Melanesianology intended specifically for the attachment of Anthropology Science. Though it is, does not really shorten the boundaries of the doubts about both performance, Melanesia and Papua. The discussion is meant to say, in Melanesia there is Papua on the one side while on the other side Papua is inheriting the distinction between the Melanesian Typical Austronesians scattered mingled with the Papuans in Melanesia. This is a working paper in Course of Social Science Theory at Advanced Study in Social Science Program Cenderawasih University Year 2014. Also as well as a continuation of my Dissertation at Cenderawasih University 2017 entitled "The Roadmap to the Revival of the Papuan Nation in West Papua: "A Peaceful Decision on the Restoration of the Self"", in particular Chapter 4.1 or in my Book parsed from my Dissertation under the title Recovery of Papua, Chapter II. The topics raised in this paper is the overlapping between the Study on Melanesia and the Study on Papua entitled: "Overlapping of Papuanistiecs and Melanesianology." This article is exciting for works to continue in addition to being a reference for planners and policies actors towards the Papuan people in particular and generally Melanesia and other parts of Oceania (Polynesia and Micronesia) and even Autralia and Indonesia.

II. Federalism versus unitary, disharmony in Indonesia: Papua Melanesia as specific cause

Two sides of the conflicting spirits apparently did not continue to coalesce though continued to be forced. That of federalism and the freedom should be the opposite of a unitary and attachment or integration as very natural novae and nuance. Forcing the two elements of coercion in to one will only create a clash of mutually beneficial or can not more profitable than only of the domination party which not share evenly. Because naturally there are evenly spread of beneficial when there is freedom (federalism) rather than the unity of dominant party whom dominated that is the uses of the term "embrace" as a mere

tool. The understanding of multi-races will not share evenly in Ties or Unification is because of different definitions. Then when did occur due to imposed then it will bring up the cohesive stretching so adhesive or attempts of unification is simply just a tighten performance and bland at the hearing as well as reasoning.

III. Prestige and powers of "the World Big Power'', Tanah Papua as specfic case

The chapter, Prestige and Powers of "The World of Big Power'', Tanah Papua as Specific Case, the author intends for Subtopic to two and at the same time can also to accommodate the third problem of formulation being raised in dissertation entitled: " *Re-Roadmap of the Papuan in State of Papua Courent West : "A Peacefull Solution Recovering of Identity"*. That is by treading Returning Roadmap, referring to Unilateral Declaration of Independence/UDI of the Papua Nation and the Federal Republic of West Papua/NRFPB on October 19, 2011. The study describes in five main topics, namely, (1) Defining "Hidden Structure" in Melanesian-Papua Social Cultural highlighting Papuanistiecs and Melanesianology; (2) Prestige and Powers of "The World Big Power'', Tanah Papua as Specific Case, reveals how the influence of "The Giant Powers" to the problem of Papua; (3) Federalism in Indonesia revealing Melanesian-Papua in Tanah Papua as Special Case versus the Unitary Republic of Indonesia; (4) Constitution vis-à-vis Constitution illustrates the philosophical correlation among Indonesian constitution 1945 versus Papua constitution 1999; (5) Unilateral Declaration/UDI of the Papua Nation and NRFPB on October 19, 2011. The background of the study is based on two keys of Meteray's thoughts: First, Meteray (2012: 268, 2013: 4) confirmed that, during the 17 years from 1945 to 1962, the process to Indonesia-nizing the Papuans are generally still in the stage of seeding while growing only in some urban areas and the government center. Awareness to be Indonesian-ness was yet to reach all areas of Papua. Meteray added (2012: 264-267) that the presence of all Indonesia's past greatly influenced the policies and the approach taken by both the Dutch and Indonesian government through the nationalists initiators role at that time. Second, study

of LIPI in 2007 (Soewarsono, ed.) is still questions to the Indonesian-ness of Papuans reinforces the view of Meteray (2013: 1), which states that the process to Indonesian-ness among Papuans still weak. Meteray concluded that, in fact, to understand the history of Papua will become a basic reference for the government seek and find out the right way and dignified in overcoming the issues of Papua, though on the other hand Junus George Aditjondro, 1999 clamming, the Government and Important People of Indonesia has curled the history of Papua which by the Papuans wanting to be straightened out: "This is the dark history of Papua in Indonesian Historiography". Thoughts of Meteray and Aditjondro strengthens the authors thought that the various problems occurred in Papua, especially the facts involves "Merdeka Papua". Referring to the failure of Indonesia-nizing of the Papuans, it appears that it is not necessary regrettable because in fact, they are different by nature or in the growth process since in the hands of Dutch colonial control of the Dutch East Indies (for Papua 1826-1949-1962). Precisely when indecision of the President of Indonesia to the case of Papua was safe step into alternative measures of the Melanesian-Papua themselves must be hacked through, UDI of Papuan Nation and NRFPB on October 19, 2011. The research focuses on studies of literature and interviews by the method of Descriptive Analysis and to assemble the Hidden Structure and Correlation Studies to reflect the relationships between aspects on the basis of Motivation Theory, Theory of Conflict, Theory of Social Change and Theory of Balance and Theory of Realist implied through sub theories positioned as tools to characterize, recognize, and understanding as well as tools to analyze (dissect) the problems issues to be raised in this written work. In connection with this, the author is improving the nature of Hidden Structure as Grand Theory. Formulations of the problems might be: (1). How to understand the present of the Melanesian-Papua in Tanah Papua? (2). May the existence of Papua to be returning to the attention of Prestige and Powers of "The World Big Power" for its political status to be reviewed at the UN? (4).Whether, the Melanesian-Papua and the Indonesian in Tanah Papua can together according to the federalist order of Melanesian-Papua? (4). Haw is the condition of Indonesian society

and customs of Melanesian-Papua can be brought together to create a bilateral solidarity for the multilateral-beneficial and usefulness?

IV. Papua versus Indonesia: AUT VIAM INVENIAM AUT FACIAM. It is either to find or make way

Papua versus Indonesia, "It is either to find or make way" is a frase in the Latin to be expressed "Aut viam inveniam aut faciam". Suggesting of unfamiliar action taken to move for change, said: Transform. Due to, I had complete a dissertation entitled: Re-Roadmap of The Papuan in State of Papua Courant West: "A Peaceful Solution Recovering of Identity", sounding the Indonesia and Papua, in connection with the integration within NKRI, the two nations are victims of history of International conspiracy. Both nations therefor to move from backwarded concept into transform concept. Thought which this paper is derived from three main reasons: First, the authors understand, the Papuans within NKRI faced with a dead end so that there no totally self-express in the system and pattern built by Indonesia which in fact is very curbing the channel of democracy in form of dialogue and rights opinion. Second, Papua under Indonesian government as a territory of non-self-governing nation or region and nation under the guardianship of Indonesia as a member state of the UN remain under spotlight. Third, Papua and Indonesia are culturally different, so necessary appreciation over the potentially manageable distinction being a force for dignity. Precisely thus, the Papuans have hacked UDI and FRWP. The purpose is academic and practical. Academic aim is apply the theory of Hidden Structure as grand theory and theory of Structuralism as middle theory with convergent theory of Social Conflict, analyzing the present of Papuan Nation in State of Papua Courent West as an integral part of NKRI, become world's issue by looking at fact of political effort of Papua Nation. The practical is understanding Papuans and Indonesians in Papua. In order to create a peaceful and prosperous life, mutual respect among fellow citizens in the State of Papua Courant West, put forward dignity and human rights, tolerance and solidarity, to create sincere judgment, worth highlighting right or wrong is my country and also right is right-wrong is not right. Methodology is "historical

and archival" linked to current conditions in Papua from cultural and political side. In addition, it is combined with auto-ethnography method using the researcher's personal experience (reflexivity) to explain and criticize cultural phenomena, practices, and experiences by showing the process of the observed society doing their life. The study reveals from this perspective that the Government of Indonesia in its position as a Member State of the UN and the organizer of duties as the UN Trusteeship of Papua apparently is completely unaware. By looking at the socio-political context that developed in Papua, various attempts were made to find a solution to the problem of integration, one of which is offer by the authors that is Transformation by Synchronization RI 1945 Constitution and Panca Sila with the FRWP Constitution 1999 and Triple Fold Logics of Papua-Melanesia through internasional manner.

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1 Overlapping of Papuanistiecs and Melanesianology

Don Augusthinus L. **Flassy**

Introduction

The origin of the study or research is the manifestation of the human nature that has a curious passion for the world in which it lives, both the "world of nature phenomena" and also the "world of social phenomenon". That curiosity has driven people to seek an answer called the "truth".

To obtain the correct answer (truth) then need to use two approaches, namely *non-scientific approach* and *scientific approach*. A non-scientific approach is made without following systematic and uncontrolled steps. How to summarize the result is subjective, so that the opportunity is different for each person. Examples of non-scientific truth are (1) the discovery of truth by chance in the sense of truth as it is acquired without a plan. Nevertheless the acquisition of truth like this many happen and useful. Example: discovery of *quinine* for malaria disease. (2) the discovery of truth with common sense. Common sense is a series of concepts that can be used to conclude the right thing. Nevertheless, the truths obtained can be misleading, for example, around the nineteenth century many educators believe punishment is a major tool in

education, but the results then prove that it is not punishment but rewards are the main tools in education. (3). the discovery of truth through authority or experience in the opinion of a person who is deemed to have authority in a particular field, accepted without being tested again, on the matter of truth of opinion is not necessarily proven. (4). the truth obtained by *revelation* is the truth received through dreams or seers although it can not be proven scientifically.

Truth through a scientific approach is an opinion or truth obtained by a scientific approach through study or research, ie a systematic or controlled study or study based on empirical data. Therefore, if re-examined is in accordance with the steps and conditions of the same, will be obtained consistent results. So with a scientific approach, one seeks to gain an objective truth, called *scientific truth*.

Hence the "study" or "research" is defined, "is the attempt to derive facts or principles from discovering, developing and testing the truth by collecting and analyzing data that is thoroughly executed, clear, systematic, and accountable." A study or research thus (1) is scientific, meaning through a systematic procedure by using facts (data) obtained objectively and (2) is a process that runs continuously, because the results of a study can always be refined again.

Thus the science which discusses the scientific method which aims to seek, develop and test the truth of knowledge is called "research methodology". Given the sense contained, "research" is a scientific activity that aims to find a valid explanation of particular phenomenon (natural phenomena or social phenomena)

To obtain valid truth then a study or research must be done systematically and must also fulfill certain rules according to the discipline field used as the basis of the study. Methods used systematically and according to certain rules to find a truth is called *research method*, while the science that teaches about the ways of doing research and the approaches used in the research that is called *methodology*. The valid truth to a particular phenomenon can be done through research that is test and/or explanatory research called *description*.

Melanesia

General

The word and / or term Melanesian is derived from Greek: μέλας melan (= dark, black), νῆσος nesos (= isle, island) is an area that extends from the western Pacific to the Arafura Sea, north and northeast Australia. This term was first used by Jules Dumont d'Urville in 1832 to point to an ethnic and grouping of islands different of Polynesia and Micronesia and Indonesia (including the Philippines, Malaca, Thailand and Formosa).

Currently, Urville's racial classification is considered inappropriate because it covers the cultural, linguistic, and genetic diversity of Melanesia so now it is used for geographical naming only. [Retrieved from].

Figure 1. *Map of Melanesia (in green) and its surroundinghood*

In addition, the countries of Fiji, Papua New Guinea, the Solomon Islands, Vanuatu and New Caledonia (which is French dependencies) use this term to describe themselves as reflecting colonial history and similar general regional situations.

In Papua, the western part of the island of New Guinea or more commonly referred to as Tanah Papua, this racial is so strongly echoed and often plurally as Papuan-Melanesian to give affirmation or emotional effect as set forth in the Republic of

Indonesia Law of Number 21, 2001 on Special Autonomy for Papua Province.[1]

As it appears on the map, that is, the Melanesian race is actually Timor, East Nusa Tenggara and Maluku. But not too sensitive to use as the term is used in the Land of Papua, especially among the movements of freedom fighter that try to see themselves different from people or groups of other nations who are not Papua or Papua-Melanesia.

Definition of Melanesia

In the distribution of islands in the Pacific Ocean there is belief and practice of indigenous peoples who are ethno geographically known as the Melanesian group. In the flowing line from northwest to southeast, the islands begin with the large island of New Guinea, the western part of Papua is an integral part of Indonesia in the Republic of Indonesia and the eastern part is the Sovereign State of Papua New Guinea. Continue to the east there is the State of Solomon Islands, then the Republic of Vanuatu, then New Caledonia which is still a French colony, Country of Fiji, and the State of Kiribati and many other small islands. Although experts rarely or less pay attention to extremes of the most Western dispersal that actually includes also Maluku, Nusa Tenggara and the State of East Timor as a Melanesian periphery land west including the Moro or Mindanaao of the Philipenes.

[1] In Considering point e p.2 it is written .... That the indigenous of Province of Papua are one of the Melanesian race groups that are part of Indonesian tribes, which have a diversity of cultures, history, customs and language itself.

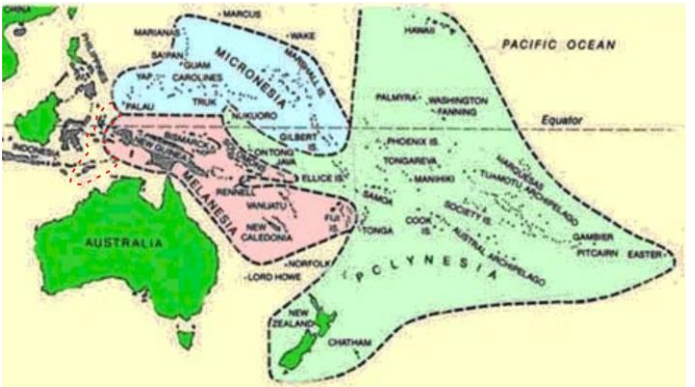


Figure 2. *Melanesia among Polynesia, Micronesia, Australia and Indonesia*

According to the geologists and scientists, andesine (a type of volcanic frozen rock with a specific composition and texture commonly found in tectonic sub-duction environments in the ocean border region) is a geological boundary of extreme features of volcanic and earthquake activity, separating Melanesia from Polynesia to the east and from Micronesia to the north, at along the equator. In the south, Melanesia is linked by the southern and Australian lines. The name Melanesia, which as already mentioned sbove, is the name of the archipelago and race, erupted early in the 19th century from the Greek **melas** black and *nesos* 'island' because of its dark-skinned population. It is estimated to have a population of about 10 million.

In order to have a holistic view of Melanesia it is be followed by various reviews from various disciplines including, Human and Identity, Linguistic View, Biogeography, Historical and Mapping.[2]

Human and Identity

From this reason Roger M. Keesing other than as given in point 1 above described that: Where is Melanesia? What is Melanesia?

[2] R.J. May dan Hank Nelson, Melanesia: Beyond Diversity, eds, (1982), contains a set of knowledge about the limits of cartography in the various papers offered by each of one anthropologist, linguist, bio-geographer and prehistoric expert in order to fix the so-called Melanesia.

.

Then who is Melanesia? It is worth starting up a volume of what Melanesia calls by asking what universal we have set forth in this subject and why? Unfortunately that is, the answer is very simple, but illustrating it can provide an initial orientation.

The term 'Melanesia' or 'black islands' or in 'black-populated islands' as we have known and understood since the French sailor Dumont d'Urville introduced it in 1832, the term then begins to gain meaning in anthropology and linguistics surrounding two centuries ago.

'Melanesia' as a noun (nominal) is a geographical term, which refers to an area with ends of doubt. However, the term 'Melanesia' is an adjective/melting point (Melanesia) such as: 'In Melanesian countries', 'Melanesian cultures', and 'Melanesian languages' as a nominal to contrast Melanesia, Polynesia, Micronesia, or also with Malay and Indonesia is very interesting historically, and very complex.

As adjective and nominal, 'Melanesia', has been used both in limited imagery and broad image. In its limited image this term had its place two centuries ago in the anthropological and linguistic sciences, to contrast it with 'Papua'. In terms of 'Melanesian' images referring to languages and people primarily to the eastern islands of New Guinea (PNG and Tanah Papua/West Papua), it passes as far as the islands of Fiji and New Caledonia. The population of 'Melanesia' uses a relatively similar language with far western Indonesia and Polynesia in the east as proclaimed by philologiest at the time of its discovery. But the languages of Melanesian people are different (with those said before this), and between themselves are different. Besides those who use Melanesian languages, they are black and curly haired, unlike Indonesia(ns) and Polynesia(ns). Their cultures are different recorded in a certain ceremonial in terms of economics, social organization, and in religious foci of spirits and ancestors being (the invisible world/death).

In the image of Melanesian cultures and languages we will be brought back two centuries ago: they are the Fijian Islands, the Bank Islands and the New Hebrides (the present Vanuatu), the southwest of Solomons, the few islands east of the New Gunea, and in the Torres Strait. Their knowledge comes from educated

missionary pioneers (noted Codrington and Leenhardt), educated government officials, and pioneers of social anthropology (recorded Rivers and Haddon).

The Papuans with the so-called Melanesians are contrasting residents in this case the sub-continent of New Guinea (and the surrounding islands to the west known from the beginning in the spice trade era from Dutch sources). Very little is indeed the knowledge of the 'Papuans', but they are somewhat different (in Europeans' eyes, more 'primitive') physically and culturally, and speak from language values not as mutually related to Indonesia as Polynesia and Micronesia (Malayo-Indonesia and Malayo-Polynesia which is Austronesia).

Another widespread use is 'Melanesia' has been referred to all people with dark (black) skin, curly hair in Oceania (in contrast to Australian Aborigines), thus Papuans in Melanesia. In this image, the term can be used in reference to people/population, and (somewhat fittingly) also for cultures and languages. All of Melanesia, in this image, in Europeans is 'primitive', physically and culturally directly comparable, ie. 'melanesia' are those who lack centralized political systems, do not develop hierarchical systems, unmanageable priests and beliefs, and, other long-term descriptions since Cook's time in the sense that they are marked as distinct from Polynesian.

In 'melanesia' from outside view, there appears to be suspicion, hostility, destructive warfare and pushing toward dark deeds and cannibalism. There, with the exception of some Fijians who for this reason are well received by the British imagination in respect (and should not be as conveniently categorized as 'melanesia'). It is said, they have no appreciation of the greatness of the hereditary (hierarchical) position or not purified by the nature of divinity.

There are two noteworthy points noted about the use of the term 'melanesia' implies the first theme, 'melanesia' in some respects is considered to be negatively different from Polynesia or Indonesia and of course Europe. Melanesian languages are Malayo-Polynesia now called Austronesian languages which are neither Polynesian nor Indonesian. Accordingly, Melanesian culture in the limited image is those who speak or are speakers of Melanesian languages which are once again soldered in this term

whether or not they are using it. What are even more negative are the term 'papua', which is linguistically and culturally the last remaining category, the 'primitive' dark skin whose language and culture have not even existed in a kinship relationship with those of Indonesia and Polynesia. This claim suggests a second theme recap: racism. The term 'melanesia' also unfortunately inherited racism into dark color: slaves brought from Africa to the Pacific, associated with primitivism, black martyrdom and mumbo jumbo (meaningless ceremonies). Melanesians and more specifically Papuans, stereotypes as those who can not count past the number five - as the goals of the Europeans insult with hospitality, and project the idea of cannibalism and ruthlessness ceremonies.

When the Polynesians practiced cannibalism or human sacrifice (in Hawaii a princess was sacrificed to make the waves of the volcano), the Europeans regarded all as naturally from the defense side of their 'noble race', whereas Melanesians who practiced cannibalism were said to be expressions natural barbaric. This racism is completely unaware and so alarming because it also affects Pacific scholars. But scholars have also quickly discovered that the overlapping negativity of 'Melanesia and' Papua 'is no less implying such a complex reality. More complex, and much more interesting, this rough-looking image as an initial substitute for overlapping to be introduced further.[3]

So then, what is 'Melanesia'? In a broad, loose, geographical sense (as in the Melanesian title: *Melanesian: Beyond Diversity*), it will still be useful. Not fully, it is suggested, this is because the term is dubious. Blurring and border shifts, in certain respects related to and including 'Melanesia' will again serve our understanding. In special relationships, political, historical, or

[3] Flassy 2009, that, in the new world of 'Melanesia' and 'Papua' became pride and identity. In the Political Manifesto of Papua October 19, 1961, Papuan tribal leaders "Papuan Volken" position themselves as "Papuan Nations" and the West part of New Guinea island became as State of Papua Courant West without any doubt. Now it is precisely this lasting pride in the various demands and appearances that prompted the Government of Indonesia through the 4th Indonesian President Gus Dur, revoked the term West Irian /Irian Jaya on January 1, 2000 back into Papua.

anthropological discrepancies can be used so that it may include the entire island of New Guinea (and sometimes the islands west ward) or expel West Papua (once Irian Jaya).

We can also use it by including the islands in the Torres Strait in anthropological discursion, and expelling them to refer to present-day countries. The term 'Melanesia' may also be used to include, or exclude, Fiji. Thus this conceptual has many meanings, troublesome as anyone who imagines it in the scientific category can or should be able to neatly describe it, which in view can not be divorced from the essence of the human way of life (including academics) who use it in the discussion.

Some limitations of difficulty are as follows. Melanesia, as the Pacific zone between the Pacific Southwest Islands between the islands of Southeast Asia and Polynesia, has a blurred edge. Melanesian as a conceptual category with the edges of vagueness will be proved by doubt as a sense that moves from context to context in paper, periods of alternation.

Linguistic View

From the standpoint of linguistic, S.A. Wurm [4] described Melanesia in its range and linguistic boundaries. With regard to certain matters, the boundaries of Melanesia are not very clearly visible, but may allow for the delineation of at least the linguistic borders of the Melanesian region which are indeed very blurred in the west and more or less to the north. In terms of linguistics, Melanesia indicated two types of languages, namely Papua or Non-Austronesian (NA) and Austronesian (A). Numerally each seen aside from the number of languages is also seen from the number of speakers, the dominant ones are the Papuan languages. There are at least 15000 languages here. For the island of New Guinea alone there are approximately 1000s languages (750s in Papua New Guinea and 250s in West Papua), but only about 400 languages are Austronesian. The number of Papuan-language speakers is 2.9 million, while Austronesian-speaking speakers have

[4] Wurm "The linguistic point of view" in May, R.J. and Hank Nelson (Editors) 1982 *Melanesia: Beyond Diversity*, Volumes I and II, Research School of Pacific and Asian Studies, Australian National University, Canberra.

only 1.2 million inhabitants with Fiji(an) and a number of Austronesian regions on the farthest western boundary of Melanesia. Counting at least one-third of Austronesian speakers is in Melanesia.

Papuan languages accounted in Melanesia, on average par excellence, only on the westernmost horizon of the unexplored western border region is the Melanesian region around Timor, Alor and Pantar that overlap to some extent to the territory belonging to Austronesian languages are not really counted as Austronesian languages in Melanesia, but language regulars that are to some extent addressed between Austronesian Indonesian and Melanesian languages. There is always a possibility that some Papuan languages are not currently known either on the island of New Guinea or further west - which is rumored as a foreign language that occupies westward on Lesser Sunda Islands (NTB-NTT). In the meantime the languages in Halmahera (North Maluku) are undoubtedly the language of the Papuan clump (West Papuan Phylum), including in this case the languages of Tidore and Ternate islands.

However, Papuan linguistics appears to be influencing, since it is recorded in the region. The southern border of Melanesia in relation to the Papuan languages is rather good and is visibly visible (vis-à-vis) with the Australian language, although interplay between the two types of language across the Torres Strait seems to present some clarities. An Australian language, Mubuiag, spoken in the western islands of the Torres Strait, shows a powerful influence in the basic vocabulary and phonology of certain Papuan languages, as well as the Miriam language used in the eastern Torres Strait islands. That there is a possibility that the speakers on the western islands of the Torres Strait, which show racially strong Papuan influence is probably the origin of speakers of a Papuan language and has also taken over an Australian language. In the north and east, there is no potential overlap between Papuan languages to the outside of the Melanesian region.

The question arises whether the Austronesian Melanesian languages have a typical Melanesian rule. In the eastern half of the Austronesian world, Polynesian languages clearly form groups

and which originate from other Austronesian languages through a number of distinctive characteristics. The same can be said to some extent about the majority of Austronesian Micronesian languages that are strictly deviating from the custom and not only not seen as including the languages of Oceanic Austronesian languages. Micronesian languages as a group are separated to some extent from the Melanesian Autronesian languages, as they state most of the distinctly different features.

Contrary to these two groups of languages, the Melanesian Austronesian languages do not form a single group of language; it is simply a priori, only possible on a geographic basis when speaking of Melanesian Austronesian languages (in Melanesia). In certain respects, particularly in relation to the lexical (word, dictionary) level, the differences between individual groups of Austronesian languages in Melanesia are sometimes greater than the differences between individual Austronesian language groups in Melanesia and Austronesian languages outside Melanesia. There is, however, a clear and concrete limitation of Polynesian languages in areas where those languages are adjacent to Melanesian Austronesian languages, are less obvious and obvious to Micronesian languages as the last borderline, the Indonesian Austronesian language to the west of the western geographic border of Melanesia, enabling to connect with Melanesian Austronesian languages, call it a negative definition, as something different about Austronesian languages. At the same time, some distinctive structural features of the Austronesian Melanesian languages generally contrast with Austronesian languages, although the distribution limits are so special and so vague and so thin in some areas, especially in the west. As a non-linguistic factor, it may be interesting to include speakers of Melanesian Austronesian languages in general melanid (melanoid = black race), say many blacks/darkers are different from other Austronesian (non-Melanesian) speakers, although here again the limit of this embodiment to the west is very vague.

The depiction of groups in Austronesian languages is basically based on the discovery of comparative linguistics (language comparisons) which mainly takes into account most criteria pertaining to phonology; call the features of sound structure. Blust

(1978) states that Austronesian languages south of Halmahera and northwest of Tanah Papua present a transitional form between Austronesian languages of Indonesia and Austronesian Oceania languages, and languages in Maluku further reveal a transitional form among languages in the south, Northern Halmahera and Tanah Papua (Bird's Head) with Indonesian languages farther to the west. This result is a blurring, the transitional borders of Melanesian languages that are Austronesian increasingly westward. On the basis of phonology, there is a clear frontier in the east between the Melanesian Austronesian languages and those belonging to Polynesia. In Polynesian languages, certain consonants separated in Melanesian Austronesian languages, are marked together into the Austronesian Melanesian languages and become the opposition between the word (as in English 'back' and 'pack') united in /p/ in Polynesian languages. At this level although Micronesian languages differ from most of the Melanesian Austronesian languages through a particular phenomenon in the sound structure, in particular through the long description of the vowels. To the south of the Melanesian Austronesian languages, there are no other languages of Austronesian trait.

The Austronesian Melanesian languages and other Austronesian languages, the boundary line is not quite clear, for example, the Fijian language, indicating more exchanging of lexical items with Polynesian languages than with a number of Melanesian Austronesian languages, although phonologically and structurally the Fijian language is closer to Melanesian Austronesian languages than with (Micronesian and) Polynesian languages, which determines the frontier borders between Melanesian Austronesian and Indonesian Austronesian languages. It is only at the level of the peculiarity of language structures with the exception of territory to the west of Melanesia, the boundary between the Austronesian Melanesian languages and other Austronesian languages is relatively well illustrated and, at the same time, the Melanesian Austronesian languages can be regarded as a small degree, only vis-à-vis units of language other than Austronesian languages.

The statement of possessive form in the Austronesian Melanesian languages is a peculiarly distinctive form. The noun

form (noun) divided into a group of nouns signifies the intimate ownership relationship expressed by the possessive suffix, and the other group indicates the ownership relationship is rarely expressed by applying the ending word with respect to ownership. There are usually two, sometimes several, separate aids in this case, one signifying the common property and the other on the food (with a few additional categories of association for example for drinking, etc.).

In Indonesian Austronesian languages, the possessive system is different except in the Melanesian border region in terms of system resemblance ie only explaining where it is found. Posesifa in Polynesia is based on different principles, while Micronesian is essentially similar to that found in Melanesian Austronesian languages, but the categories marked with the word auxiliary are more common than those commonly found in Melanesian Austronesian languages. At the same time, in some Austronesian Melanesian languages, especially in the southeast, highly complex possessive tagging systems to some extent from systems commonly found in Melanesian Austronesian languages. Several other structural features are exchanged between large numbers of Austronesian languages, observable, although such distribution limits are unclear and their appearance can only explain the tendency to describe Micronesians in specific directions as well in this spirit even though it is difficult.

To summarize, it may be argued that there is a reserve of assumptions and there is a possibility that loosly possible in this case the linguistic boundary between Melanesia and the region around the boundaries of extremely north, i.e. the frontier lines are very vague and uncertain.

Biogeographic marking

From the biogeography discipline Donald Walker[5] describes Melanesia as:

[5] Donald Walker "Biogeographical markers" in May, R.J. & Hank Nelson (Editors) 1982 *Melanesia: Beyond Diversity*, Volumes I and II, Research School of Pacific and Asian Studies, Australian National University, Canberra.

Geology

The Melanesian islands are located randomly along the boundary line between the Australian and Pacific crustal plates. It is composed of up-throated materials as sub-diction from one edge of the plate to the crisscrossed plates, or from continental shards floating to this region and modified by tectonic movements therein. To the north and northwest of the massive scissors between the plate surfaces also affect the position of the islands as well as the local seabed that lies in the cluster of islands.

The land of New Guinea (/the Land of Papua) is formed from arches of Australian continental fringes extended by mountain buildings as seen in the present location and produces collection and stockpiling that fill the vast lowlands with eroded material from this plateau. To the west of the Land of Papua, there is an Asian crustal plate after the Pacific plate as well as the neighbouring Australian plates in addition to the Indo-Malaysian basin that can be analyzed and compared to the Melanesian Islands on it. Perhaps it would be good, if somewhat arbitrary, the northwest boundary should be depicted as a limitation of the contribution of fractions of the Austronesian plate to the islands, including Timor and cutting into Sulawesi in some geological reconstructions.

The main comparative guidance on the size of the coral spatial layers and islands, at least has just awakened around or at the peak of older rocks in the hot ocean.

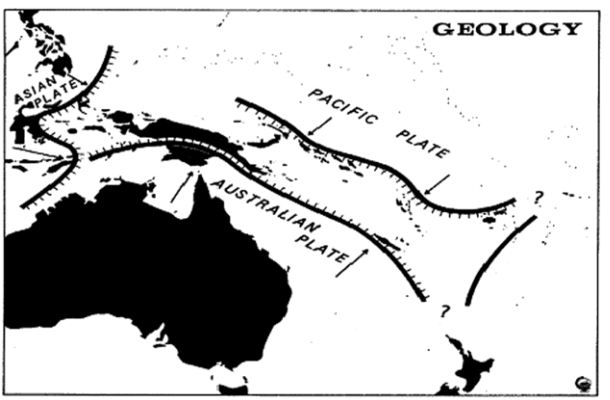


Figure 3. *The Bio-Geographical Map of Melanesia and the surroundings.*

Botany

On the basis of similarities and differences in vegetation at the genera level, the following classification can be followed (according to Balgooy 1971)[6].

Regio	Provinsi	Subprovinsi
Indomelanesia	Melanesia	East, Laesian
SouthwestPacific		
New Caledonia	New Zealand	New Zealand + Kermadec
Chatham, etc.		
Lord Howe		
Norfolk		
Rapa		
Easter		

Melanesia thus encompasses the floristic region of the New Caledonia region (including Pinen Island and Loyalty Island) and the eastern provinces of Melanesia and the Southwest Pacific with high endemic species. Genera plant trees of this region have the following genera relation as suspended by Balgooy (1971) following:

	East Melanesia	Southwest Pacific	New Caledonia
Genera of Cosmopolitan (%)	38	40	34
Genera of Ancient world (%)	60	46	40
Genera of Austronesia (%)	<2	<2	8.5
Genera new world (%)	<1	<1	1
Genera of others (%)	<0	12	16

Somewhat to the northwest has a weak boundary between Kalimantan and Sulawesi but almost simultaneously described in the western part of New Guinea (Tanah Papua); Nusa Tenggara and Timor beyond the area. The marked Melanesian Flora is essentially one of the same cosmopolitan genera with the broad Asean component to the southwest. Some islands with fragments of ancient continents (eg New Caledonia, New Guinea) have significant elements derived from the ancient continent of Gondwana and take place commonly as with parts of the Australian region. The size of the flora (in this case the number of

[6] Balgooy, M.N.J.v. (1971). 'Plant geography of the Pacific', *Blumea Suppl.*

species) on the islands is also strongly influenced by the size and distance of the island from its neighbours, especially those with richer biota.

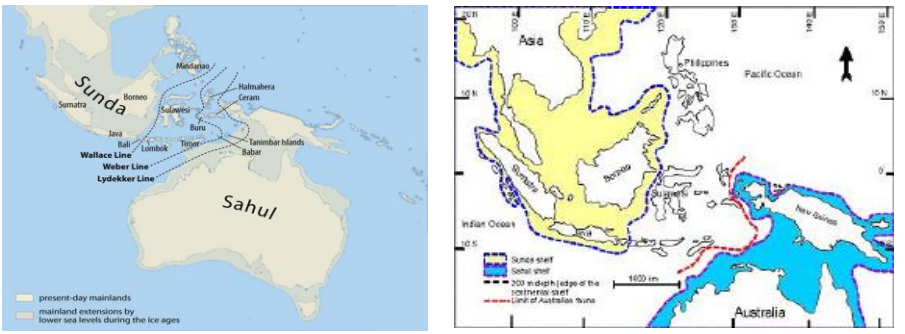


Figure 4. *Wallacea Lyne, Weber Lyne and Lijdekker Lyne bordering Papua of others Bio-Geografics*[7]

Zoology

The boundary lines between Australia and the order of the eastern (Oriental Realms) is the limitations of the boundary lines of the southwestern part of Melanesia, in it there are Polynesian and Papua as part of an arrangement of the east (including the entire Melanesian) that in terms of the world of animals (fauna) predominantly in relation to that of Southeast Asia by considering local speciation. Certain islands fauna are becoming increasingly grew and spread out in the distance from Southeast Asia and New Guinea. As is also the case with plants, the number of different animals on an island coupled to the size and its isolation. Its western boundary even has traditionally been represented by the 'Wallace's line' but still showed an excessive simplification of the definition will be a very clear change regio faunal between Indonesia and Malaysia on the West side of that one, and New Guinea and the easternmost point of the South and on the other

[7] Wallacea - a transition zone from Asia to Australia, especially rich in marine life and on land; [Retrieved from]. Penny van Oosterzee, (1997) *Where Worlds Collide: the Wallace Line*; Weber, M. [W. C.] (ed.), (1890-1907). *Zoologische Ergebnisse einer Reise in Niederländisch Ost-Indien*, 1 (1890-1891): (E.J. Brill, Leiden); Lydekker 1894–96 *The Royal Natural History London*, Frederick Warne & Co, a twelve volume popular work.

side of the line between 'Weber' West of the Arafura Sea and Lydekker's line 'to wards the north-east of the Arafura Sea that include New Guinea, Aru, Australia and Tasmania to the east.

There is also a breakthrough or significant disruption of order of Australia continent to sub-continent of New Guinea, and a small area of New Caledonia. In addition, there is no limit to the northeastern imaged properly between the Melanesian and the rest of the Eastern order but observed there is the influence of the American continent, for example deteckted in Hawaii, though not very prominent and important in Melanesia.

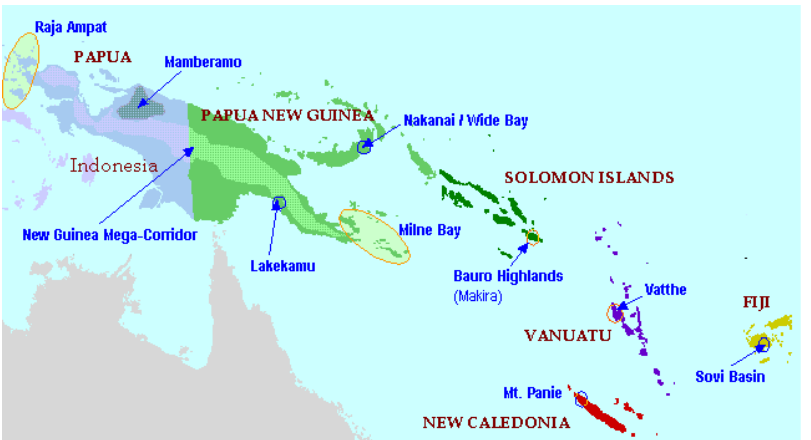


Figure 5. *Map of Biodiversity Conservation Center in Melanesia [Retrieved from].*

From this angle it can be concluded that exposure is, geologically Melanesia strands can be explained as a chain of Islands linked between the two plates moving against each other crustal. In biology is associated most strongly with the regional of Southeast Asia which in its end modified with the effect of the size of the island, then its isolatian on the final appearance is due to the effects of human migration as the organism from place to place others.[8]

[8] Balgooy, M.N.J.v. (1971).

Pre-History Movement and Mapping

Meanwhile, from the perspective of History and Mapping, Jack Golson describes: The pre-historical boundary description for Melanesia is similar to that of ethnographers, linguists and physical anthropologists, despite difficulties and disagreements, for the will to say impossibility actually from the interpretation of archeological evidence in a category used alone. If propriety is demanded in this case, then what happens is closed on the large size of the geographical region of the region by assigning certain character to the existing colonization.

Sea of Islands Barrier

Between Asia and Austral-Asia there is a sea barrier to the eastern archipelago of Indonesia, which prevents the expansion of mammals from touching Asia eastward, since it has been swept away even from low sea level pleistosene i.e when the Sunda is still a vast dry land in Southeast Asia on land as far as Borneo and Bali while the Sahul Crust is linked with New Guinea to Australia. Evidence from Java shows, human settlements are very ancient in the Sundanese plain, beginning with the ancient human form connected with the early type in other parts of the world. In a sense, the knowledge of the general consequences of the prehistory of the world must be by understanding the tenacity of mankind in a long time to reach the ability of completion effectively. In this case the persons crossing the broad ocean (Birdsell 1977: 124-125; Jones 1979: 447-450).

We do not know exactly when people began to evacuate from the Sundanese Plain and occupy the island of the east, or of course, who they are. Excavations in southeastern Australia only show that the continental landings of the greatest size are humans of the modern type. Meanwhile, it was revealed that, Homo sapiens sapiens, and other human creatures that have been arived here occurring 40,000 years ago. The stone tools that formed the sole foundation of scattering between early communities of dissemination through the new continent showed a family resemblance (cf. Jones 1979: 455-457). But it is not at all known exactly where they came from because it was so

widespread in time and space that no more detailed support data from the kinship result could be obtained.

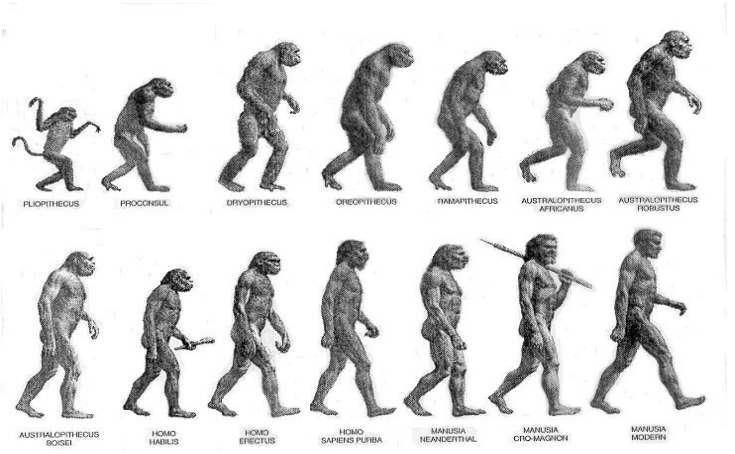


Figure 6. *Mankind and Civilization (Darwin, 1859).*

Although the new inhabitants are by sea, we can assume that for various reasons, the means of water transport (boat, raft) used are simple and limited in appearance, hence the number arriving must be small, the origin of which is difficult to set but has spread to the coastline of 2,500 km. The ends of the coastline in continental development further influence the islands to the north and west (cf. Birdsell, 1977: 124-125). The small group that came later discovered this coastline then grew to fill it. The group then succeeded in facing difficulties due to the ever-increasing number that resulted in a collision between the lifestyles of the community resulting in each side continuing to reduce the interconnectedness. Even such an event seems to be a radical path which is shown as shown in the pattern of agriculture, for example, shown by sites in the Papuan highlands of New Guinea 9,000 years ago (see Golson, in this volume), perhaps, according to one interpretation is a hunter-gatherer system in cultivation management, in a state that remains to be recognized. If alternative interpretations prove true, then the earliest agriculture of New Guinea contradicts the pattern of cultivation in Southeast Asia, as well as the pattern of pig breeding in Southeast Asia, although there is no archaeological evidence from the highlands, only the location of that period has

been found, that disturbance has coincided with significant cultural material innovations, even indirectly, is the arrival of cultural traditions.

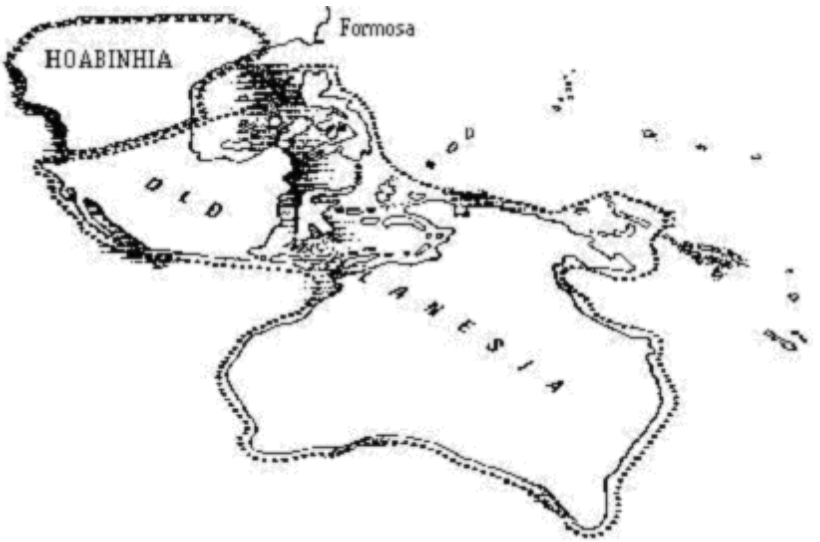


Figure 7. *The Ancient Melanesian Home Land (Howells, 1973)*

It is clear that the process of who started, can be seen in the highlands 9,000 years ago, and which, of course, in 6,000 years ago has been associated with pigs and perhaps also with the crops of Southeast Asia, one that can best reflect the different cultural histories of New Guinea and Australia with Southeast Asia. Much of this latter concern has been the centralized geographical expression of the Torres Strait (Moore, 1972, 1979; Beckett, 1972; Golson, 1972a; Wurm, 1972; Harris, 1977).

Displacements and Settlements

Evacuation to the east from the mainland of New Guinea to the nearby islands according to Downie & White (1978), had begun before the end of the Pleistocene. Specifically, the most recently formed New Britain island is separated from the mainland, as indicated by the excavation of rock corals in the southwest of the island not only produced 11,000 years ago for human settlements but also found the presence of an alien crystal (obsidian) probably

sourced from the Tala Sea in mid-north coast (see Specht *et al.*, 1981: 14-15). Tala Sea obsidian occurs along the deposit of Balof rock, at the northern tip of the nearby neighboring island of New Irland, whose earliest work took place 7,000 years ago. It is also known, however, that, the main part of the Bismarck Islands from the beginning is widespread, probably ahead of that which is characterized by current evidence, since the very first digging place was painstakingly difficult, and probably the oldest of the island's archeological knowledge of the few is known. Giving geographical positions in relation to land is not surprising. Beyond, west to Admiralty and east to the Solomon there is a wider water separation without the chain linkage of the island thus is demanding an efficient watercraft (boat) and skillful sailing skills to cross.

Figure 8. *Languages Migration Map in the Land of Papua (Wurm, 1980)*

Solomon is a long chain of islands, many of which are large and tall, paving the way to the depths of the Pacific, of course, although, in one way, it has been visited. It is still evidenced by the earliest archeology found about this refugee group, some 3,500 years ago, and not older than that for the most remote island in southeastern New Guinea (compare Green, 1974: 47 and White, 1979:357; White & Green, 1979: 33).

As with Bismarck, Solomon's archeology is little known and there is a strong possibility that the settlements of the refugees are much longer than those marked. A few years ago (Golson, 1968: 5-7) was suggested as evidence of the past, perhaps even greater, some unidentifiable type of artifact from the north of Solomon had a parallel relationship to that of the New Britian including on the other side of the land New Guinea. That the occurrence can be explained, in light of the presence of both Bismarck and Solomon called so-called Papuan languages associated with those in New Guinea itself (see Wurm in this section). Although the original comparative nets are spread too extensively (cf. Golson, 1972/1974: 546), it is advisable, presumably, to be valid and have some form of support (eg. Bellwood, 1978: 242-244). Although the artifact type is in question, it is still unknown and is not known whether the original settlement property at Solomon is older than the later times. This is in the same way, can not be assumed the speakers of Papuan characteristic languages. It is possible to have been furnished in an old dwelling which is inhabited by Austronesian feature speakers (cf. Green, 1976: 52-55).

Oceanic World

Across from Solomon, the world is becoming increasingly oceanic. Island or islands more and more remote and many are developing extraordinary resources of the land. For it can not be denied by Pacific prehistoric experts that the success of the findings about settlements in demonstrating the state of efficiency is required to navigate the sea by means of water transport, good shipping techniques and the incorporation of appropriate cultivation units and agricultural procedures. This is apparently shown by Lapita culture society who peddled a very distinctive pottery product on a stretch from Bismarck to Samoa very well during the millennium of expansion and settlement between 4,000 and 3,000 years ago (Green, 1979: cf Irwin, 1980). It has been going on for a long time now and it is generally accepted that the Lapita cultural community that occupied the Fiji - Tonga - Samoa region at the end of the millennium is the cultural ancestor now known as Polynesia (Green, 1981 for the last major settlement).

The accountability for the linguistic and physical-type diversity of the island in Melanesia further to the west, it has been denied that, Austronesian speakers have occupied the southeast of Solomon steadily before the Lapita culture appears there (eg Bellwood, 1979: 18-20). However, for evidence such as early settlement is well known archeologically the Melanesian region is not only undiscovered and archaeological arguments continue to support and oppose the highest position of Lapita culture but will also be remarkably artificial (eg Green, 1979:47-48)

Never mind it's time to consider the repeated statement that greater diversity in southern Melanesia compared to Polynesia in regard to the happenings and developments that occur later in there, the Lapita cultural colonization created as subsequent and not before it. This opinion is justified by taking the view of this last few years of field research on linguistics by Wurm (1967) and also based on the research of arkhaeologi by Galson (1968: 10; cf. 1972b: 10-11,13-14) for comparison with the level of achievement of Green (1963:243, 266-267, 250). Evidence of Antiquities in general is indeed a lot because then the South Melanesian Islands found many types of traditional pottery in the sense of showing that there is far more that before artifacts before the presence of Lapita culture. And indeed, after the beginning of Melanesia, its ceramic-tiled Lapita culture that there is widespread and growing, as found while not further east of Fiji which is located on the boundary lines Melanesia dealing with Polynesia. The findings showed that the position had been affecting Fiji and affects especially the approximately 900 years ago in terms of the Lapita culture. Based on historical fact, the settlement here was more than 3,000 years old so it has developed what had said by Frost as "Polynesian elements in the culture of Fiji" is not redundant (Frost, 1979:79-80), though on the other hand, Hunt (1980) with consider the position of the initial findings of the Frost, that the Lapita culture appeared here and there interrupting traditional Melanesian ceramic indeed derived from the culture of Lapita in Fiji.

Pottery Culture of Lapita

One can not be ascertained as to the origin of the Lapita ceramic culture as has been debated before. For that it can and can be done is by marking some general resemblance of the outer (physical) and decorating of the pottery south of Melanesia and some others north of Solomon. In addition, it has been characterized by a specific resemblance to the decorating techniques and motifs that have been marked on a number of materials on the New Caledonian site and also the unidentified pottery that appears on the surface north of Bougainville (Golson, 1972/74: 574-576). What is known in the Solomon Islands according to archeology that there is a more complicated history to determine the findings here than those that appear in southern Melanesia. It is possible that only among those whose communications are easy and which are surrounded between the mainland in New Guinea and the Bismarck Islands, which are both present along the northern shoreline to Indonesia in the west, are open to cultural acceptance and exposure that affects constantly, as long as it leads to an ocean-era or oceanic regio- cal era.

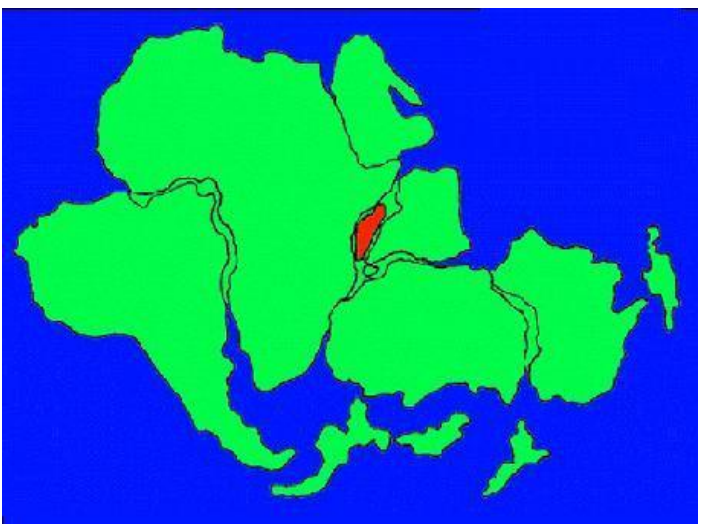
Indeed, some archeological geographic location in the coast of New Guinea and the surrounding islands has begun, but there are still many unknown territories, or known only from shallow surface collections of pottery because their type and style are confusing, but it is unlikely to be generalizable. It can only be said that the pre-historical point of light that has been recognized for the central ignorance of the northern shores of New Guinea, Bismarck and Solomon forms the other Melanesian frontiers than the Micronesian islands to the north.

Prehistory and Mapping

The archaeological boundary imposed for Melanesia to the west seems to be very arbitrary, that is, the boundary is described as a western tip in West Papua (New Guinea Netherlands / Indonesia). This is not only because West Papua and the islands of eastern Indonesia are the least known archeology of all the areas surveyed. More importantly because the land in the western part of the land undergoes a historical process similar to the land in particular in eastern Indonesia and the island of New Guinea

which once lay the dividing line called the Wallascea Line as a separator between parts of Indonesia that is in the crust or the Sunda Shelf with Southeast Asia (the Asian Continent) and the Philippine Plate to the north, while between East Indonesia and Sahul's crust there is still another dividing line called and the Leydekker Line makes some of the features described as Melanesia less and less embracing.

Indeed, it must be mapped or illustrated so that there appears to be a continuum of relationships throughout the whole order including relationships within the group to the extent possible and populations and speakers of Papuan character language possessing certain physical and social characteristics. The group is physically and socially well known are speakers of the Austronesian feature language variant that goes here in a relatively new period. Although this would be further denied, as Wurm (1967) has done, that the physical and fruits of culture have been long and varied to the islands of the Southwest Pacific as far as Fiji which makes it mapped to Melanesia.



The particular strong Austronesian influence experienced in Indonesia is described as massively, and lives longer, though weak in the east and in less undisturbed places because of lack of interest. The recent growth of the political region and the

insistence of external forces such as from China, Islam and finally Europe became the appeal of the western island of New Guinea into the circulation of the system centering further west. As far as the western coast of New Guinea itself, of course, has been covered as part of the wider world at that time as first visited by Europeans in the sixteenth century. Hughes (1977: 15-18) discusses the past, and the natural level of external relations with the island of New Guinea as a whole until the arrival of the Europeans, beginning with the discovery of a bronze object called the Dongson type (bronze age of Southeast Asia) in Sentani-West Papua and claiming the influence of Dongson on the prehistoric and ethnographic art styles farther east, although support for any of these claims is minimal. Nevertheless, the point that needs to be underlined, as already stated, is that the Melanesian world is isolated out of touch (contact with the outside world: China, Islam and Europe) across the western border (New Guinea of the Netherlands /Indonesia).

Melanesian Culture and Philosophy

What is Melanesian Philosophy? Before answering that question, of course, there is something else that needs to be straightened out in this connection: "Is there a Melanesian identity? There is an opinion and assumption that Melanesian race classification is inaccurate because it ignores the cultural, linguistic, social, and genetic diversity in the region. Not to mention if it includes the context of the country especially in this case in the west that most eastern regions are not Malay or Indonesian. There are of course various parties argue that in fact there is no way of life or "Melanesian Culture", but the philosophers of Papua New Guinea, Bernard Narokobi refutes this debate, basically insisting that Melanesia is indeed a unit of culture and / or way of life, in his written work: “Melanesian Way”, in which Melanesia is a concept, a compound word, a genera based on the descriptions of various disciplines as disclosed above, Melanesia well there and doubt.

Melanesia as Universalism

Culture and the Way of Life of Melanesians are conceived as a general venue or forum for contemplation of world and domestic

events from the founding of Melanesians. Melanesians manage and survive on the islands of their existence for thousands of years before Europeans come and connect with them. It is assumed that the Melanesians have had civilization with their culture, the value of life, the knowledge and wisdom that has guided them through the various ages. Through them all the truths that they believe are revealed, accepted and enshrined in the way of life and the concept of thinking become the focal points of civilization. The civilization has lasted long and gave greatness, freedom and place and dignity in history.

Melanesians become themselves because they accept who they are and what they are without denying or avoiding self-autonomy and existence. Admittedly Melanesian history is not in the world of writing documents. The Melanesian civilization did not have wheels to travel distances and did not have the power of ammunition barrels, cannons and rifles. But these things exist and we have because of the connection between the nation especially in this respect with the European world, which is no less important as we have Donsong pottery culture in Sentani, Chinese Porcelain culture in Saireri Bay or Eastern Cloth culture in Doberai and of course Lapita Ceramics in the Oceanic cultural area. Because of our peculiar conditions, then, it is very limited to influence the civilization of the world. In a sense, it is still an eternal human experience. But now we are gifted with the talents to write the word and the privileges that roll. We can rush to reflect Melanesian past through our modern life. We can have responsibility for ourselves and the world by bringing the personality and possessions of our civilization. Already so far we can only know about ourselves through books written by others.[9] From the intersection we have the opportunity to build universals that can be spoken in linguistic Malay / Indonesian, English which is colored in so-called Melayu-Papua, New Melanesian (Melanesian-English, Pidgin, Tok Pizin) as well as French, Dutch

[9] As it happens, this author can able to identify 13 cultural regions of Melanesia (which are no. 1 to 7 in West Papua, no. 8 to 12 in PNG, no. 13 Culture Stock of Melanesia/South West Pacific and 14 the Melanesian Emporium in South East Asia or Nusantara Archipelago) in the book Aspects and Prospects of Papuan Cultural Art 1983, 2007, 2013).

and Portuguese and other communication formulas given the diversity of languages we inherited are incapable of breaking into universality because of our limitations but also our autonomous stupidity.

It is seen and understood from creation, every person in the human community, whether called a village, a tribe or a nation, is inherited with the image of good and bad taste according to the source by which it contains a certain meaning but indeed becomes the nomenclature. Therefore, good or evil can not be divorced in Melanesia, in some honor, unique to us; while on the other hand we share with other communities through the intersection of the world.

This is not meant for a syllogistic or eternal slogan to make the thought of human life an experience of inconsistency, crosses, emotions, reason and intellect. Various kinds of publications begin the contemplation of this principal issue including religious, spiritual, cultural, legal, educational, political, economic, government, library, affairs, history, sports and technology material and a long list of contemporary.

Melanesia as the Essence

The existence of Melanesia is imagined freely as a positive, creative and constructive force. It's aimed well, beautiful and honest. Consequently, the existence of Melanesia is a preaching or an eastern principle rather than bringing people in a specific, specific direction that is likely to be misleading. In this connection will not think of human weakness, except in terms of pointing the truth or advancing a positive, healthy understanding as life is also healthy, comfortable and always happy.

It is hoped that through that understanding, Melanesia has an essentially Melanesian view which makes it possible to see the world as it should be. Melanesia consists of West Papua, Papua New Guinea and the surrounding islands of the Solomon Islands, Vanuatu, New Caledonia (Kanaki), Vanuatu (Ex-New Hebriden) and Fiji but also westward towards Nusa Tenggara and Maluku and even Mindanao in Southern Philippines. Melanesia is indeed a unique feature of human beings, not the Asian and European families, besides at the same time not Africa, Caucasus or

Polynesia (and Micronesia). Not related to bright skin alone because even though there are also some people Melanesia with very common skin color.

Melanesia has been invaded by the great wave of immigration from the west in various forms of material culture, life, religion and the last in particular nuances of Christianity that coincide with colonialism. Like most waves of western civilization that come whacked mercilessly, with all its strength and greatness, rests our existence on our real earth so often we do not realize our own existence. The new wave of civilization has destroyed our possessions, taking part of the mineral-rich soil, as well as not being sad, because it also left a lot of physical, mental and spiritual contamination waste.

The tornado of the sub-continent of the island of New Guinea into Papua, New Guinea, West Nieuw Guinea or the conditions until the beginning of the 3rd millennium of 2000 era are Papua New Guinea and Papua-Indonesia Special Autonomy Province. And of course because of the laws of nature, recovery is indispensable, whether it is self-sustaining naturally or enforced as it did in Timor-Leste. The conditions which that are still being fought for Maluku, Moro, West Papua, Kanaki and Bougenville. While beyond that even far from that is positive efforts processed waste other civilizations have appeared to materialize. We have the ability to express ourselves with and through a new formula built up from the garbage through Malay-Papua and Tok Pizin languages to express our existence. And this is what puts us in the Melanesian Identity through which it expresses the background of life, the beliefs of life, the present life, the way of life, the counsel of life, the dignity of life and is therefore called the philosophy of life. This is what Melanesia's essence means in terms of both physically and mentally-spiritually visible.

In the sense that if there is Melanesian Identity, then no doubt, is Melanesian philosophy. The metrum of the philosophy that is imagined in this context is not dealing with school or existential meaning but in anthropological imagery.[10] In relation to humans

[10] Philosophy is a general knowledge and a matter of things like existence, knowledge, truth, beauty, law, justice, validity, thought, and language. Philosophy is distinguished from addressing the question of innerly or

and that humans have been the focus of modern philosophy. While naturally, human beings are part of universals, it also has a certain aspect as it affects culture. If the philosophy has become anthropocentric, it must also necessarily be in the ranks of the social sciences, so the findings are split (approximate), not as the exact sciences. Melanesian philosophy is thus an approximative interpretation of Melanesian understanding.

Since Melanesian cultural diversity because of its (physical, mental, spiritual) diversity, one can actually break one word about what Melanesian philosophy is. The diversity of the diversity and the consequences of the intersection that occurs as continuity does not mean it can simply deny the existence of Melanesia that appears in physical appearance as well as mentally expressed spiritually in the sense that it is typical Melanesian and Melanesian philosophy. How to capture the distinctive nuances of Melanesi can be described in the following methodology.

Melanesia as a Methodology

As said earlier, Narokobi in various articles (later compiled into books) has alleged that the culprit of controversy so far is the publication of non-Melanesian outsiders. And it is highlighted mainly on the weaknesses that occur due to the absence of a firm and strong methodology. In a sense not merely intuitive only as the poet's views, journalists or law experts then assemble the conclusions. Thus, of course, the editorial must have and absolutely invite controversy leading to debate, systematic, reflexive and intellectual rigidity.

Just as the methodology is used to discuss the philosophy of philosophy, that is what the Melanesian philosophy is to do, which is briefly placed on the study of language and behavior. Since the methodology has been described as intended above, no further explanation of this is necessary. Instead it is more useful to analyze Tok Pizin or Malay Papua because through it the thought and

superstition critically, generally through a systematic approach and is believed to give an argument. Wikipedia dictionary: The word philosophy in English from the Greek language: φιλοσοφία, philosophía, love wisdom (love of wisdom).

concept of thinking exits through the activity of telling and declaring for action. It is true that there are some peculiar features of Tok Pizin as well as some Malay-Papuan features although there remains a remarkable uniformity. It is the fact that the two languages resulting from cultural mutilations have been able to independently, although reluctantly used in official texts and speeches. Although it has been able to field interactions such as in Papua New Guinea with Tok Pizin with other Melanesians in the Melanesian Islands in the Pacific and Papua-Malay in West Papua with other Melanesians in Eastern Indonesia.

Meanwhile the behavioral phenomenology of Melanesia can be expressed by its relation to philosophy. In other words, when a behavioral pattern is formed, the explanatory rationale can be inferred. By, of course, lifting all examples of conditions in Melanesia from East Timor and Nusa Tenggara in the west to Fiji or from Samarai in the south, Torres strait to Mapia in the north and other borders with Indonesia, Micronesia, Polynesia and Australia.

What is meant is the overall philosophy of the three dimensions of man (man, human), world (earth, environment), and divinity (spiritual). Thus, here we find and discover Melanesian philosophy. This is the outline of the format that became a pioneer effort.

Human Philosophy

In this connection, Melanesia as a human being is seen individually, as a thinker and as a social being. The word 'invader' illustrates that language is the window of the mind. The use of the word can be said in the sharing of the formula included in the tableing system. If either in Tok Pizin or Malay Papua there are similarity with regional languages then what happens is shared by the appreciation of the experience then comes the word or understanding stranger who occupy our country, controlling our natural resources, which makes the boundary line of the colonial above our land and more extreme than that, for example, which does not give freedom to use our name and of course others such as not giving freedom to fly our flag and its futher on. This happens when there is no one to one ratio such as for example the

word "god" then necessarily associated services run to something high, holy and sacred or whose name is taboo, forbidden or secrate to known and to debate. The most important thing here is how through Tok Pizin and Papua-Malay, that essence can be submitted and accepted to be elaborated.

Nevertheless, the concept is more easily described in Tok Pizin or Papua-Malay than a particular local vernacular because in addition to many interpretations it also varies. Although many meanings and varied interpretations are the manifestations of what is summed up as that philosophy. Since philosophy is an abomination, for example it is easier to say 'auto' or 'mobil' than uttering the meaning of 'conveyance' which is sure to appear in the expression of the regional language.

The wealth of philosophy comes in metaphorical expressions and language experiences that teach how to get along, act and be in the environment. Advice in the language of 'Mfoor (Numfor / Biak): "Wawos sasor au ba ima barbar riri" (Be careful talking to him because he is like a flag), no fixed stance, worthy of a flag if the wind from the left he flies to the right if from the right he fluttered to the left. Or else in Tehit: "Hee, mat las, mat omos" (As eat leaf as eat rod = Unexplained boast).[11] How to stand, how to speak, how to remind it is the so-called policy or even a virtue that in the broad summary came to the philosophy. And such forms are so numerous and gain potential positions in language, culture and of Melanesian philosophy. The Amungme community calls the earth "a mama" mountain "as a medium or a connecting bridge" and the sky as a fertility giver. So the Freeport gold mine is a destroyer of this philosophy if nature and man are damaged by pollution and murder. In Javanese culture (aldus Indonesia) there is a "sleeping field" because it is not planted and abandoned but for Melanesians who think in a holistic and orderly manner will not be considered so because it is an important natural order of existence and of course has a virtual host (waiter) or existence to balance the

[11] The Numfor/Biak language is an Austronesian Melanesian language of the Geelvink Bay group while the Tehit language is the Papuan characteristic language of the Bird's Head group of West Papuan Phylum. Text The expression of both languages see. Flassy Don A.L. (2008).

natural order.[12] On the other hand the phrase "wantok" in Tok Pizin is so strongly binding Melanesian communities that exist mainly in the path of political struggle and the serugle for equal rights.[13] From this description, Melanesia as human has fulfilled the three criteria of philosophy as human, thinker and also social creature expressing emotion, giving way out and brings togetherness which is equal to balance with other linkage.[14]

Environmental Philosophy

Speaking of the environment in the Melanesian concept, thereby including the dimensions of time, space, property and law are described as follows.

Environment Philosophy, Dimension of Time

The term "time" here denotes the passing, the ongoing and the future. Thus it is time, meaning past and finished, waist of time can be detrimental in the sense of being late while later or briefly indicating that is still to come or while proceeding but not yet finished. Hence the timeliness with respect to the phenomenon of time differences, and this can be inferred by language and behavior. While it is possible in Tok Pizin and Papua-Malay it may be difficult to follow the "tensis" thought in the western language while in Bahaam in Bomberai[15] it can appear at different times reflected by both the agglutinative and the reflexive changes in the verb.

[12] Darell Whiteman, "Melanesian Religions: An Overview," in An Introduction to Melanesian Religions, ed. by Ennio Mantovani (Goroka: The Melanesian Institute, 1984), p.93. Flassy Don A.L., (2008a). *Ungkapan Tradisional Komunitas Bahasa Biak dan Komunitas Bahasa Tehit*, b. *Glosario Lingkungan Hidup dan Lingkungan Alam*.

[13] In West Papua the struggle motto of "One People –One Soul -One Solidarity" will be discussed later.

[14] Even inside US HR2410 2009, at pharagraph 1123 specially about West Papua at the last point (11) was said: Orang Papua di Papua Barat adalah etnis Melanesia dan diyakini adalah turunan Afrika (Papuans in West Papua are ethnic Melanesians and are believed to be African descendants).

[15] Bahaam as of due Iha is a language of Bomberai Stock of Trans New Guinea Phylum.

From this fact, then to follow the English and other European languages tenses is rather difficult to be designed although not easy as well as for example in the case of Bahaam. It is apparent in Tok Pizin to disclose the discourse in English "I am reading" so it is reported to vary to `mi stap rit ',` mi rit i stap', `mi rit nau' or `mi wok long rit', while in Malay-Papua is enough to be 'Sa ada baca' or 'Sa lagi baca'. In the Bahaam language it will still be considered "while" or "again" here whether it is past, present, or future. For such a strict time-consuming writer in this interview is difficult both for the writer and the giver of the answer to the question: "If the banana that you cultivate in the new garden is ripe will be sold to Fakfak or how?" He answered: "In the new garden that I have not planted bananas therefore I do not know want to sell to Fakfak or eat myself! Also if this is what will be or already held. "I add:" if the past "how?. He answered: "If I did not sell that ago to Fakfak because there was a Makasar (trader) from Fakfak came that ago, it was here and already bought in tree".

The Melanesians speak more of the time in the relationship between self and the world, such as Tok Pizin: 'taim bilong dai' (at the hour of death), 'taiim bilong draiwara' (tidal), 'taim bilong kaikai' (meal time), 'taim bilong pait' (wartime). Tok Pizin also uses 'taim' for weather and seasons such as 'taim bilong ren' (rainy season), 'taim bilong hangre' (famine season), 'taim bilong san' (dry season), 'taim nogut', 'mit tambu taim' (lend), and others. The 'taim' discourse may also be meant for 'when', 'while', and 'then' as' wer 'which means season in Papua-Malay language originating from Amboina or also in Maluku in general, for example in the phrase' wer bae '(good season),' wer saki '(season disease),' wer naek-yurun' (ups and downs), etc.

Here it is seen, how Melanesian people behave is reflected in time orientation. It is common that the simple Melanesians do not know about the age of birth. Likewise, keeping a record of history can survive in memory (the absence of a written form). Nevertheless the Kundiawa community (in Simbu Province) is reported to be able to calculate the occurrence of 'bifo long Jumbo o bihain long Jumbo (before Jumbo or after Jumbo). Jumbo was the first elephant they saw in 1973. This signified the reference of events. If a sick woman in the western highlands is asked about

her last date of confession (in Catholicism), she will reply: "It happened when our priest was alive." Nevertheless, there are exceptions, for certain people in Melanesia in an age of putting a watch in hand is simply a decoration because it is always present not on time

So, how then the Melanesian philosophy is in relation to time? Time apart is viewed as cosmic or as human. Cosmic time emphasizes time as a linear plot, as well as past, present or future time. This is typical of western languages with emphasis on tenses. The western languages are either linearly or tenses oriented as the effects of the four seasons that occur in this part of the world. To cope with the cold season people hoard food in summer and autumn. But this is not necessary in Melanesia which is a rainy and alternating dry season throughout the year. Here would be more similar to those in southern Europe such as Lowland Germany, Lowland France, Lowland Spain, or Lowland Italy) of different temperatures from the northern part.

The Melanesians in terms of time as an hour tend to ignore as a measure or reference. As the above examples illustrate, considerations are well considered by personal and group relevance. Happiness is still remembered as belonging to the "living memory in time" and that has occurred included in the "time of the ancestors" (taim bilong ol tumbuna).[16]

The last is the things that set the value of society, customs and also the focus of myth and supernatural beings. In a sense, the time for Melanesians is not absolute because the community is the central level. The thing that makes a person personally and socially meaning has relevance with time. Outside it is chaos. Then, the time as far as that means for Melanesia is relational.

The linear time line oriented to the clock and calendar should be arranged in such a way that it fits the time as happens to employees and factory employees, as well as children attending school hours, as it avoids the density and congestion of highways

[16] Kev Hovey, "Towards Effective Ministry in Endemic Cargo Areas," in Religious Movements in Melanesia Today (2), ed. by Wendy Flannery (Goroka: The Melanesian Institute), pp. 119-121.

in cities and so on. But Melanesian distinctiveness will be much more inclined to humans, rather than linear lines of time.

Environmental Philosophy, Dimension of Space

Here, space and time held together. As mentioned above, in Melanesia, the philosophy of time is differs from the concept in the West, as well as the idea of space. Here again the language is the window to understand Melanesian thinking. The word in Tok Pizin is 'long' expressed this interest. European languages as seen in English have preposition: *of, in, on, at, to, from, with, about, because of,* and *during*. All of it is referred to as 'long' in Tok Pizin.[17] Furthermore, 'long' is also used with indirect objects, for example, 'givim kaikai long mi' (give me food). Used also with adverbial words and phrases, for example, 'antap long' (on top of), 'bihain long mi' (behind me), 'klostu long mi' (near to me). The very top linguistic directive states that the space is linear to the Western mind, while for Melanesia the space is nonlinear.

Space for Melanesia is not abstract, but real and personal. For that the land is the demarcation line by trees and rivers, not with the shadow line that cross the land (land). That also not every space is the same because it is believed that the other space is occupied by spirits of ancestors and demons. On the contrary, space for Westerners is abstract, an infinite extension and infinite and indivisible, then, the equator, longitude and latitude are examples of imaginary lines that divide the space in abstract. At this discourse, Tehit has a significant complexs preposition, shown below:

[17] Mihalic, *The Jacaranda Dictionary*, p. 123.

			BASE		MSC	FEM	PL	
		(S) 'this'	SG	PL	qow	qom	qey	1
Proximate			qo–	qe				
		(A) 'that'	o'qo–	e'qe	o'qow	o'qom	e'qey	2
distant	spat-ial	'that overthere on the other side'	a'na–		a'naw	a'nam	a'nay	3
		'that relatively lower than S/A'	a'le		a'lew	a'lem	a'ley	4
cata-phoric	tem-poral	'that what is to be expected'						
ana-phoric		'that what happend/past'	'–aqo	'–eqe	'waqow	'maqom	'yeqey	5
		'sloping up'	ra–		raw	rum	ray	6
dis-tant	spat-ial	'that relatively outer'						
		'that relatively inner'	nyan–		nyanw	nyanm	nyany	7
		'that higher than S/A, upper/above'	'ago		'agow	'agom	'agoy	8
		'that lower than S/A, under/beneth'	'adi		'adiw	'adim	'adiy	9
		'that at either end of'	qoyt–	qeyty	qoytw	qoytm	qeyty	10
ana-phoric		'this, that known to S & A'	o–	ey	om	ow	ey	11

Figure 10. *Stokhof dan Flassy (1979).*

Environmental Philosophy, Dimension of Ownership Rights

The philosophy of private ownership originates and is related to social philosophy. If the social philosophy perpetuates the individual, this has implications. "The Western concept of private ownership can be traced back to the concept of Roman law of absolute ownership for which the owner has the right to use, neglect or not use his property without agreement to the public." But for Melanesians, the philosophy of centering in the community is in the individual within the context of the community of existence so that ownership takes on the general dimension of society.

Traditionally, great people share wealth with others. The more he receives from his possessions, the more he is considered wealthy, though his house does not look different from the neighbors. If a person does not share his possessions then there are mechanisms (such as unpleasant comments and the occurrence of alienation from the environment) to make himself shunned. But because of the influence has grown a great egoism, especially on bureaucracy and politicians.

The arrival of Western culture also introduced the concept of private property in Melanesia in that respect has become the arena of contention between the concept of ownership as absolute and

the concept of communal ownership owned solely by the careers.[18] Conflict is thus well understood when placed in the context of legal philosophy.

Environmental Philosophy, Dimensions of Law

In Tok Pizin 'lo' has a broader meaning than its pair in the English word 'law' as obtained from the dictionary. According to the dictionary the word 'law' or 'order' typically contains political meaning as a prescribed rule or action determined by the supreme authority of the government of power and authorized to give sanctions, in the form of edicts, decrees, instructions, rules, laws, court decisions, etc. However, 'lo' contains a broader meaning because it is not just 'lo bilong gavman' (government law), but also 'lo bilong ol kanaka' (ordinary and custom).

According to this study, 'lo' "expresses the religious, social and official relationships within a group, the rules of one group to another or related to the ancestors and deities." Now 'lo' can be applied validly to activities ranging from preamble (for example in offering betel-nut to others), to religious rituals, or the validity of covenant between husband and wife and the family.

Furthermore 'lo' also implies a mutual relationship between two participants acting in repose. On the other side of the agreement may include not only the living, even the ancestors and deities "called to provide protection (spiritual) in the fulfilment of presence even indirectly." In this case, though not an original Melanesian word commensurate with 'law' (order), it can certainly be translated as 'way of life',[19] in short the word 'lo' "can be explained as a legal, social and legal reciprocal system"[20]

Since the 'law' speaks of the relationship between the two agreements, the rights and obligations of both parties entering and being in one arena. And this can also apply to the same person. For example, the right to marry also implies a person's duty in

[18] Bernard Narokobi, "The Old and the New," in Ethics and Development in Papua New Guinea, ed. by Gernot Fugmann (Goroka: The Melanesian Institute, 1986), pp.10-14.

[19] Gernot Fugmann, "Salvation in Melanesian Religions", in An Introduction to Melanesian Religions, p.287

[20] Narokobi, "The Old and the New," p. 7-8.

providing support to the family. In this social philosophy as an individual's absorption, human rights may be revered as absolute, but in the context of Melanesia the individual social philosophy is part of the group, the duty goes beyond the rights.

"Law" in the West is like a geometric principle applied to a concrete situation. But since Melanesian logic is concrete and inductively cultivated, "law" also becomes real, at least in the form of interpersonal relationships. In the sense that, since harmony is created as an important sign of social philosophy, then, conflict of understanding can often be resolved by a form of mutual compensation, which gives a resemblance that has no winner. According to Narokobi, "there is a triumph of victory and failure of the legitimate system inherited ... But the authenticity of the Melanesian idea of "*no-win, no-lose justice*."[21]

"Big-man" gained its status through continuous proof of help and concern for the community. The position gained recognition from the members of the community for the great services channelled. On the contrary only because the community is not experienced such people. The mighty man has a very positive credit, then his forgiveness is in balance with the good he does. The ordinary villagers, on the other hand, harmed the community without hope of how to recover, and therefore become the debt to be paid for the mighty man. In this case there is no double standard, but only one: the existence of the community, and is for the community depicted in the right line.[22]

In Melanesia thus go the two legal systems of the traditional and the imported. The traditional legal philosophy was gradually eroded by a system introduced by colonial masters. Nevertheless the village court still follows the spirit of Melanesian legal philosophy but a higher court than that has not been given an alternative except to follow a system imported from the colonial power. For example, in those who are colonized by British Judges Melanesians wear wigs, high-shirts, and long-barreled shoes and coats with ordinance following the mentality of the Western (English) court.

[21] Narokobi, "The Old and the New," p. 8.
[22] Mantovani, "Traditional Values and Ethics," pp. 207-208.

It is noted that there is egoism in Melanesia before there is colonialism but is not enshrined in custom, in the sense that it is only a case. But now the westernized law or westernized egoism is so highly protected. The rich and powerful get court control to protect the interests and interests of the individual. The law becomes a minority tool to suppress the majority, as occurs in some Southeast Asian countries, especially in the Philippines and Indonesia. In Papua New Guinea, it had noted that John Momis has contributed Melanesia way into the positive law of Papua New Guinea, but his opponents have turned this into a self-serving nature ala their then colonial.

The Independent State of Papua New Guinea is therefore mocked as promoting greed and selfishness. . . (said) ... let alone in West Papua which due to its many ethical and moral frictions, we can not talk about proper distribution or equitable sharing if we are not taking control of this mechanism and rearranging it to achieve the goals of our nation's founders.[23] Although we know the independence of Papua New Guinea is not so bitterly championed as Vanuatu, East Timor, Kanaki, Maluku and of course West Papua. It is important to be concerned that the legal tradition of the ancestors characteristic of Melanesia should remain in place because that is why Melanesia is different from the others.[24]

Most of the countries in Melanesia have just gained their independence, however, while also accepting the legacy of the legal system based on Western legal philosophy. As mentioned above, a system that tends to protect the rich and powerful therefore injures the nation's development. If leaders are not aware of this, by giving leadership interest following Melanesian ways of thinking, the future of identity can become dark. But there is also the belief that as the new nations look for form, we still hope that there will be a change in thinking of a Renaissance in Europe

[23] Narokobi, "The Old and the New," p. 15.

[24] It is because of the selfish and egoism nature that the Papuan Leader of Papua New Guinea refuses to accept the Papuan and Maluku Warriors as observers in the Melanesian Spearhead Group (MSG) league. While, on the other hand, accept Indonesia in the Consultative Board both in MSG and in the Pacific Islands Forum (PIF).

between the fourteenth and seventeenth centuries which is a movement to return to ancient Greek art, literature and idealism as a reinvention because of the devastating waves of Christianity, as well as the restive Japanese movement of *me-ji* restoration in the face of a wave of Western economic power.[25]

Environmental Philosophy, On Holistic World and Ethics

This section will discuss the Melanesian Philosophy of the Holistic World and Ethics as follows.

Melanesian Philosophy of the Holistic World

We have seen that Melanesians as individuals have no tendency to be dichotomized in wisdom, but rather present themselves as a whole. And that should be seen Melanesia in his world. Almost and most writers do claim that Melanesia has no dualistic concept of looking at another world. While in the Western world the thought is a reality as profane or sacred, physical or spiritual, dead or alive. Such a distinction is not in line with Melanesia that integrates everything integrally. Religion is inseparable in life.

Melanesia's ultimate goal of life is in the material, biological, and spiritual aspects and as that which permeates all things. The short word for it is "bio-cosmic". The later rescue for Melanesia is also integral as in biblical terms *shalom* for peace. For all of that, it consists of the terms in Tok Pizin 'gutpela sindaun' (okay (please) sit). This is in a sense, the fulfillment in every aspect of life, whether it is healthy, successful, fertility, honor, respect or

[25] Longman Dictionary of Contemporary English 1981: 935; Wikipedia: *me-ji restorasi* also known as *meiji ishin*, the revolution or renewal, as the chain of events leading to the great change of politics and social structure in Japan. In the mid-19th century, a period connected the end of the Edo period (often called the end of the *Tokugawa shogunate*) with the beginning of the period Meiji. The most important foreign party calculation was that between 1862-1869 there was a diplomat in Japan by Sir Ernest Satow. Restoration or Rebuilding immediately answered the opening of Japan with the arrival of the Black Ships under the Naval Officer Matthew Perry who made the Japanese Empire strong, big and triumphant.

influence-affect. Ultimately is the absence of negative forces in life such as illness, death, defeat, infertility, humiliation or poverty.[26]

In relation to the 'gundpela sindaun' is 'pawa' (power) or 'strong' (power) relating to the acquisition of results. Since Melanesia has a pragmatic view and realistic thinking, then, it will be a concern to achieve 'gundpela sindaun'. Therefore one becomes uninterested in what is profane or sacred. Being worried by what has power and what has no power, is not the same as holy or holiness. There is a Melanesian word attributed to the power of such a place which should be avoided, because the place is power and power which can therefore be a house for example a rock. Not everyone has access to the place because it can kill unqualified people. Another example is a person who has a gap in life, must be snaked when in the island Numfor Saireri Bay is said to be many types of venomous snakes. While the clean person lives completely feel safe here from the snake's disruption.

The spirits occupy an important bio-cosmic position in view of the world. The ancestors (both historical and mythical) and spirits still play a major role. One can say that he always remembers his late father wherever he goes. His feelings are reminded through ordinary creatures like birds or fireflies that appear in that place in an extraordinary way. If the Melanesians ignore it, it will become sick. Pain is often dubbed as an act of ignoring the dead. From this the social philosophy of being in the community is applied not only to the visible but also to the invisible.

The vision of Melanesia sees mankind in its unity with the mystical realms, as well as the animals and the plant world. Humans are not the absolute ruler of the universe, but are one of the most important complementary components of the world and are interdependent between humans and animals, plants and spiritual realms.[27]

Melanesian Philosophy on Ethics

Years giving testimonies of rethinking about ethics and the moral of theology, if morality is based on human nature, then, there are cultural factors that are not universal and still influence

[26] Fugmann, "Salvation in Melanesian Religions," p. 282.
[27] Narokobi, The Melanesian Way, p. 6.

ethical opinions. An extreme right-hand position judges opposing actions as always evil, while those not always good. In addition, the leftwing member, justifying the action is good or bad depends simply on the results achieved. In order to avoid these two extreme positions, the value ranking has been proposed as a basic morality. We have thus agreed on the case wherever we may be, and there is no need to elaborate.

Ever since Melanesia is in a position of change, the traditional value seems to have been shaken.. Tradition, Christianity, and secular value have competed in people's lives.[28] As we have seen, the 'wantok system' (peers) as an example has changed but at the same time is also a continuation of culture.

In Melanesian the dominant value that governs is the value of life.[29] As has been said earlier, the life understood here in the context of the 'gutpela sindaun' is, in harmonizing relations with the community, with the ancestors, and with the environment. In short, life comes as communal and cosmic. The second value is a community consisting of the living and the deceased. There are three values of the relationship which are to one's community and the community of others, to the ancestors, and to the entire natural environment. The four values are interchangeably symbolizing the relationship.

Mantovani gave as an example of applying the value set in the Simbu community tradition (the PNG Highlands), twins were killed because the mother was unable to breastfeed two babies

[28] Garry Trompf, "Competing Value-Orientation in Papua New Guinea," in Garry Trompf, (1986) *Ethics and Development in Papua New Guinea*, pp. 17-34; William Edoni, "The Confrontation of Traditional and Christian Values in Papua New Guinea" Ibid., pp. 35-42. In both articles it is said that Christian value is as imported from Western Christianity. But if the Christian value is cultured, there will be no significant contradiction between Christianity and traditional values. We see how in West Papua Protestant Christians revolutionized and devastated no nothing left of Papuan-Melanesian culture on the northern cost (Sentani-Tanahmerah) and Saireri Bay or in Bird's Head, while Catholic Christianity because of the process of existing culture can provide significant fertility for culture in the South especially in this case the art of carving of Asmat, Komoro and Marind Anim.

[29] Mantovani, "Traditional Values and Ethics."

within three years, while for the Tehit and Meybrat communities in the Bird's Head (West Papua) this incident was a disgrace for having included a child of another creature in the birth. In addition there are also practical and logical considerations such as lack of nutrition, high infant mortality rate, will also complicate the movement and life in the forest. Under such conditions either one or both may only allow 60 per cent life" [30]

Another example is the application of double standards. In Melanesian especially people in high mountains stealing in secret are commonplace in tradition and it is good, just, it will be ugly when the thief is known. Similarly, the carrier of poison and witch in Bird's Head when found kept it is not a problem if killed. This happens because the common ownership is known in society and the value of the relationship becomes disconnected when theft and theft are known, the poison carriers are known and killed, the killing of which is killing and knowing and when it is killed it will all be more important than the value of ownership.

The set values should clarify a lot of changes in society. So, if better community health is addressed, the value of life is thus translated into the above case as infanticide due to family planning, killing of toxins and suicide or witch so that no more souls die from their actions and so on.

From the above pointed out, it can be assumed, that, long ago there had been sketches of Melanesian philosophy. An important characteristic is the "shared with" philosophy that characterizes various aspects of Melanesian thinking. Like Melanesia, in the Philippines philosophy has many common resemblances. However, this is not a place to point to the differences.

Since the philosophical categories have become important in the theologian, Melanesian philosophy has become a tool of enabling the development of Melanesian theology. Here are some of the areas that allow applying categories. Their social philosophy enabled Melanesia to understand more clearly the mystical body of Christ, that which had been deceased and is now a living reality form the Communion of the Saints. Salvation as holistic then 'gutpela sindaun', together with the philosophy of time, refers to

[30] Ibid., p. 209.

the embodiment of eschatology. As Melanesians who are think concretely may apply the science of religion to the vision. Melanesian philosophy may also be applied to other fields. For example, it may be helpful in thinking about restoring the colonial legal system in Melanesia.

This discussion does not claim to be the final analysis. As the social scientist, the findings of the philosophical studies must still be tentative until proven by more experimental data. Most important of all, Melanesia is a cluster of areas in which there are PNG, West Papua, Solomon Islands, Islands The Torres Strait, Vanuatu, New Caledonia and Fiji and even to the western edge of Timor, the Nusa Tenggara and Maluku where also the Moro of Mindanao The Philippines have lived and worked in unity long before the intersection of people from European, Asian and even African nations.

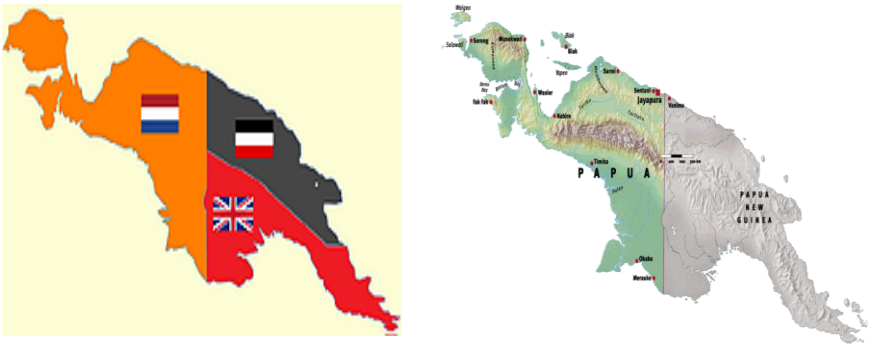
On Papua

General

There are many versions of the word Papua, some of which say in the name was originated of Malay, the people of Papuan "papuah" means no man's papah, some say "men with curly hair," while in Ternate means "distant relative, the name of Papua Island was popularized for the first time by the Portuguese Governor presented at Ternate, Jorge de Menses in 1526.

In its development, due to the influence of colonization, this bird island is divided into two namely West Papua or West Nieuw

Guinea which is now more desirable with the name Tanah Papua and Papua New Guinea or Papuanugini.



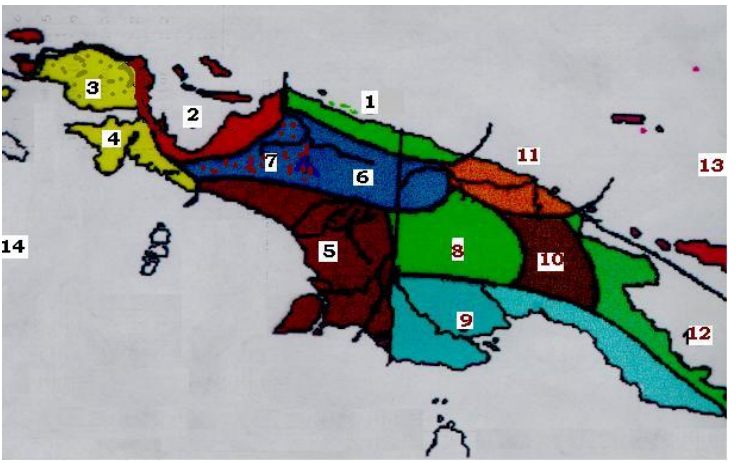
Map of Papua/New Guinea torn apart by 3 invaders and until 2018.

Papua New Guinea or formerly called East Papua or East New Guinea or also Australish New Guinea is a country in the eastern part of New Guinea Island (Tanah Papua) which is part of the New Guinea incision in the north previously controlled by German Caesar with the name of Wilhemsland then controlled under the United Nations protectorate after Germany lost the World War-II and Papua on the sidelines below the UK or then Australia. The rather spectacular act of needing to be taken though without proper preparation is solely out of fear for Indonesia's so vigorous hegemony that the two pieces of East Papua in 1975 have been made capable of declaring its agreement to join later into Sovereign State. The name close to pronunciation in Pidgin English or Tok Pizin is Papua New Guinea or abbreviated PNG /pe-en-ji/.

Culture Divisions

In terms of the division of the cultural area of PNG actually consists of 6 which are each divided into ethnic or sub-dominant groups so that among others occupy the existing condition of the existing 19 administrative provinces. The name of the city and place of importance with the administrative provinces concerned are: Vanimo-Sandaun Province, Aitape, Wewak-East Sepik Province, Morehead-Western Province, Daru, Mendi-Southern Highlands Province, Laigam, Tari, Hagen-Western Highland Province, Madang-Madang Province, Kundiawa-Simbu Province,

Goroka-Eastern Highland Province, Kerema- Gulf Province, Lea-Morobe Province, Huon, Port Moresby-Central Province, Popendeta-Oro Province, Kokoda, Samarai, Milnebay Province, Trobriand, Alotou, Kimbe-Western New Britain Province, Rabaul, Hoskins, Kavieng-Eastern New Britain Province, Lorengau-Manus Province, Arawa, Hutjena-Bougainville/Northern Salomon Province.



Map of Cultural Divisions in Tanah Papuan

Tanah Papua as known consists of 7 divisions which are: Tabi (Jayapura), Saireri (The Geelvinc Bay), Domberai (Bird's Head), Bomebrai (Fakfak-Kaimana), Ha-Anim (Mimika-Merauke), Lani Paqo (Eastern Highland) dan Me Paqo (Western Highland) which in the administration of the Dutch Government is allocated in 6 Governance Regions. [31]

The West Papua

West Papua is the western part which is also called Tanah Papua is the area located at the coordinates of 28 degrees East Longitude to 141 degrees East Longitude and 2 degrees North Latitude to 9 degrees South Latitude, or physically to the North

[31] …. as indicated in the white and blue stripes of the Papua Flag "Morning Star".

bordering Palau State of Micronesia the Pacific with the outer island of Mapia, to the South by the Arafura Sea or Adi Island, to the West with Maluku Province with Gag Island as the outermost island while to the east bordering the Country of Papua New Guinea which is bounded by a colonial line extending straight from the north (Pacific Ocean fungus) with a slight twist following the flow of the Fly river in the south (Arafura Sea crackers).

West Papua changed its name based on Law of RI number 12 of 1969 on the Autonomous Establishment of West Irian Province and Autonomous Regencies in the Province (State Gazette of the Republic of Indonesia of 1969 Number 47, Supplementary State Gazette of the Republic of Indonesia Number 2907) into West Irian Autonomous Province but then ended up just like that with the implementation of Law RI number 5 of 1975 on Central and Regional Government.

Irian is denied, Papua is welcome

The smell of democracy has been inhabited throughout Indonesia since Suharto was replaced by Professor B.J. Habibie as the 3rd President of NRI. In his hand, East Timor succeeded in becoming independent of UN intervention through a referendum, although it was bloody but eventually free as well. West Papua received a less convincing opportunity through an event called the National Dialogue with a Team of 100 Papuans. The claim is not "Calling to be returned the Right of Sovereignty which preceded since December 1, 1961" instead "Ask Merdeka from NRI". Yes, obviously can not be?. Even Habibi replied to the demands by saying "Go home and reflect" if possible the words of the Melanesian Papuan wxpression: "see your face first reflected" alias rejected.

The conditions rolled back in Papua after the government turned to the 4th President. The name of Papua, which for nearly 40 years disappeared even banned in the use until Kiayi Haji Abdurrahman Wahid a statesman and humanities to be the 4th President of the NRI, then this name being replies to the name Irian (West or Jaya) on January 1, 2002, when the 3rd Millennium Dawn broke out on the eastern horizon of the Jayapura-Port Numbay-Hollandia town of the Great Pacific Ocean.

Not only stop there, because this President also gives freedom to the Papuan people to raise the flag of Papua, Bintang Kejora, sing the National Anthem "Hai Tanah-ku Papua and held the Great Deliberation (MUBES) which followed the 2nd Papuan National Congress by financing from the President alone worth One Billion Rupiah. Because of the irresponsible act, all this ended up nil instead of the main perpetrators arrested, detained and imprisoned and some were killed.[32]

The name of this province was changed to Papua according to Law no. 21 of 2001 on Special Autonomy for the Province of Papua, of course, with reference to the 4th Presidential Statement as mentioned above. In 2004, accompanied by various protests, Papua was divided into two provinces by the Indonesian government. The eastern part still retains the name of Papua while the western part becomes West Irian Jaya Province (now West Papua) based on Presidential Instruction number 1 of 2003 signed by the 5th President of the Republic of Indonesia Megawati Sukarnoputri, the same signature which has also been imposed on the Law on Special Autonomy mentioned above. This is the eastern part of the province of Papua at this time.

Melanesianology dan Papuanistiec

Left by anthropology of Leiden, Structuralism Anthropology with a regional concept called FoS (Field of Anthropological Studies), so many researchers and scholars have so far claimed that the Oceania archipelago consisted of Melanesia, Polynesia and Micronesia as a region and a global field of study. Proof of the area based on the classification of specific disciplines, such as different from Indologie who learn about Indonesia, Chineologie about China, Arabiren about Arab, also will Africa, Carribian, Latijn America and so on. But for various reasons, such as the Malayo-Polynesian (Austronesian) family and various other understandings, then the distribution of the FoS target region to Oceania and Southeast Asia became a Department for which it was called Vakgroep Zuid-Oost Azie en Oceanie (Department of South

[32] Chairman of Presdium Dewan Papua, Theys Hiyo Eluay killed as cumulus, Peace Effort is shady.

East Asia and Oceania) as one of the Departments at Faculteit der Letteren, Rijks Universiteit te Leiden. So far, until the end of the 1980s and early 1990s, an initiative on the distinctive sciences of Papua as Papuanistiek (Papuanistics) was studied in the Department of Southeast Asian and Oceania Leiden State University (IRIS-ISIR Project, 1988).

Having an understanding based on the description as described above when following the Leiden Mishap/Strand anthropology "Structuralism" and by understanding the British Anthropological Mishap "Productivity" is likely to create the existence of Melanesian or Melanesianology 3 anthropological regions, and their identities are also Papuanstik (Papuanistics) 7 cultural areas in West Papua and 5 Cultural Areas in Papua New Guinea.

This understanding and naming can be simplified by the knowledge of the Indology of Indonesia, the Cineologie on China, the Caribbian on Caribia, Arabic on Arabs etc., whose origins are typical Territorial knowledge (FOS).

Melanesianology and Papuanistiec in this case developed from Oceanology (not marine) consisting Melanesia, Polynesia, Micronesia and Australia alongside South East Asia consisting of Indonesia (Malay, Archipelago, Philippines, Formosa), Thailand, and so on.

The linkage of Melanesianology with Papunistiec engaged Indology will have the opportunity to reduce the distance because of disagreement between the parties, in this case Papua-Melanesia as an element and become a member of Indonesian mosaic in the State of RI. Materials of study and reflection are so useful in aiding the adhesiveness of both parties while still recognizing and acknowledging cohesiveness. So as stated above, it is possible to provide repositioning opportunities for parties who might otherwise cultivate mutual need and have each other in a balanced and dignified manner by accepting and acknowledging each other. In addition to building an understanding of the existence of the study of regional zoning Melanesianology and Papuanistiec as one of the branches hand in hand or in terms of band-wagering is also part of Indology as a basic study of specific territorial knowledge.

Experts for that are appreciated by Melanoloog or Melanesianist and Papuanist.[33]

[33] Melanesianist is more directed to the Science of Anthropology has been going on since the presence of Robert J. Foster and Franz Boas 1896 in this region. While the first linguistic Papuanists Workshop on 27-29 October 2006 and the last (second) on June 28-29, 2008 in Sydney was designed by Sydney University in cooperation with RSPAS of ANU-Canberra.

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2 Federalism versus unitary, disharmony in Indonesia: Papua Melanesia as specific cause

Don Augusthinus L. **Flassy**

Introduction

This piece of written work quoted from Chapter 4 of my September 2017 Dissertation tilled *Re-Roadmap of The Papuan in State of Papua Courant West: "A Peaceful Solution Recovering of Identity"*. Federalism in power is the true form of the system of government in the Dutch East Indies according to the observations of the Dutch experts at least of Governor General van Mook 1942-1949 when designing the United States of Republic of Indonesia (Republik Indonesia Serikat/RIS) consisting of areas in the Ex-Dutch Indies. Dutch Indies as it is known in addition to have a government that was run by the Dutch system, there is also always a kingdom (sultanate) and a certain autonomy which should have sovereignty in the region, for example the Sultanate of Yogyakata, the Kedatonan of Ternate, the Kingdom Singamaharaja in Bali and so on. Of course it is also including the Wali Nangru in Aceh that until the Dutch Indies in Indonesia is no longer invincible.

On that proportion, as the result of the Round Table Conference (RTC) in The Hague December 27, Sovereignty of Indonesia was recognized by the Netherlands in the formation of The Republic of

The United States of Indonesia (Republik Indonesia Serikat/RIS). Here bellow is a map of RIS intended [Retrieved from].

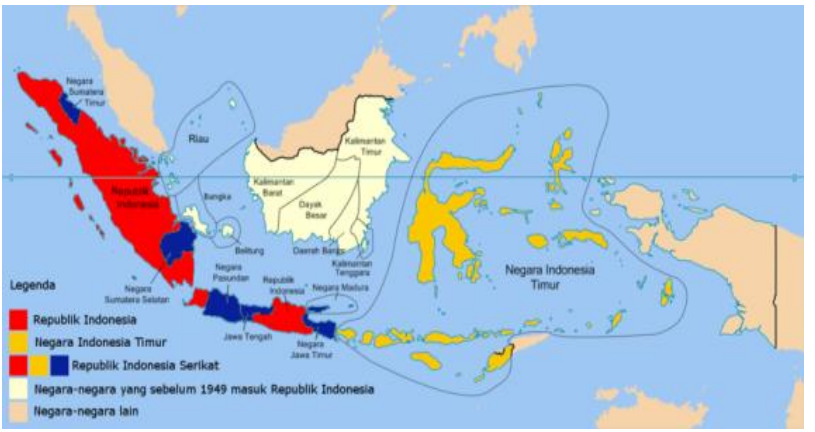

Figure 1. *Map of The United Republic of Indonesia within the 17 Federations.*

Regarding Recognition of the Netherlands on August 17th, 1945 of NKRI Independence or call unitary of Indonesia, as disclosed by Mr. Ben Bot, the Dutch Foreign Minister August 16, 2005 during his visit to Jakarta, according Martin Basiang (Suara Pembaharuan Tuesday, August 11, 2015) the following:

> *In Nederland het besef bestaat dat de onafhankelijkheid van de Republik Indonesia "de facto" al begon op 17 Agustus 1945 en dat wij zestig jaar na dato feit in politieke en morale zin ruimhartig aanvaarden* [In the Netherlands, the notion is that the independence of the Republic of Indonesia "de facto" began on 17 August 1945 and we accept sixty years later in fact political and moral sense generous]"

The point is that the proclamation of August 17, 1945 was *aanvaarden* (received) politically and morally but still not recognized by *de jure*, since the recognition can only be done once, and in recognition this, there are of course content of the law, as well as the substance of the law e.g. apology, compensation including debt of honor and compensation for the victims. That is *de jure* recognition is only given once, namely on December 27, 1949 which is based on Linggajati with the whole before processes and KMB (RTC) which produces legal substance of "Unie Indonesia-Netherlands" under the "Throne of Orange". On that

understanding, the Netherlands has been carrying out *soevereiniteit overdracht* (delegation of authority) December 27, 1949 to the Government of RIS as a result of the Hague RTC. Although for that, Indonesia has encouraged the Netherlands acknowledge *de jure* Independence in August 17, 1945, apologizing for colonialism, slavery, war crimes and human rights violations in Indonesia, especially "between" 1945-1950 and provide compensation to the families of victims of military aggression between the years. According to records, in 2014 the Netherlands just provide redress and compensation to various victims' families.

Some views

From the premise set forth, in the course of the nation and state of Indonesia, there are *Disharmonis among Federalism in Indonesia versus Unitarism of NKRI in casue Papua-Melanesian* is a fact though only because federalism was equitable for all communities more specialized units kingdom in Indonesia, thus, this title.

It is not denied that remain connectivity between the unity-diversity and togetherness which is essentially created either by a process that resulted in a shift in particular. The problem of unity was demonstrated by the culture of the tribes especially in Indonesia has long been used as a field of study of anthropology. In 1933 a Dutch scientist, J.P.B. de Josselin de Jong introduced the concept of *etnologisch studie veld* (field of ethnological assessments)" which he defines as' certain areas of the earth's surface that is inhabited by people with a culture that seems to be quite uniform and has aspirations are typical for the whole targeted of anthropological research and at the same time also shows the diversity of scope for the research comparisons integral and effective. Based on the assessment, it is known that the Indonesian archipelago showed uniformity and characteristics as a manifestation of the principal elements of *structural core* were identified as *double descent* (derived dually), *asymmetric connubial* (marriage patterns cousin cross matrilineal), dualism of socio-cosmic and external influences.

Despite external influences come from inside the power, known among other things as imposing unit values using the motto *Bhineka Tunggal Ika* (Unity in Diversity) without obeying the values

of diversity that should be understood and accepted as mosaic of togetherness.

Two opposite horizon, federalism versus unitary in Indonesia in this case the Republic of Indonesia/NKRI in which there Federalism of Indonesia and Federalism of Melanesia-Papua as factual is inevitable for granted. So solid unwavering because adhesives sticking of relationship but at the same time also urged cohesive which loosen ties of the bond because the nature of a mutual interest of refused.

Learning from the experience of the world (for example in the Balkans and former Soviet Union), would be wise if happened genuineness of federalism that still ensuring the integrity due to the common interest rather than unitary who wants the territorial integrity of the sheer at the expense of specific interest given its true since there is an understanding to bring the RIS which is a form of federalism to understand as Liberal-Democracy rather than that of Unitary or to understand as Guided-Democracy.

Melanesian-Papuan Federalism thick motifs in the cultural mosaic of the region is under pressure of Unitary the unity of color because its' unity, not able to provide the space (for self dignity and freedom identity).

In the conditions of application of Special Autonomy in Papua (OTSUS), there tends to be racism among the population in Papua formerly the pillars of peace in the mosaic of federalism then is worth OTSUS desirable to be revoked because it can not accommodate the Papua's right to exist. In that regard, developments since Unilateral Declaration of Independence/UDI of Melanesian-Papuan and Negara Republik Federal Papua Barat/NRFPB October 19, 2011, there will be only one citizen who is subject to the International Regulations for Citizenship whether *ius sanguenis* 'blood right' or *ius soil* 'land rights' and *ius recognesia* 'right of recognize' so it is no longer questioned of Native Papua, Half-blood, Naturalized, Recognized or any others meet a long list of racism in Papua.

By switching from Unitary to Federalism, undoubtedly, the label and the name of Indonesia can be maintained should any lasting change happen. In relation with lasting defense against any changes meant above, we are led by Hebert Spencer (1874 in Scott

2012) developed a theory of social change that is evolutionary. Society is always evolving into a better direction. Let the community that the development itself, the external intervention will only aggravates the situation because it does not fit if imposed reform efforts and revolution. He argues that social institutions like animals, can adapt itself to the environment as well. He believes on natural selection of living things also apply to the social world.

Pareto (1916 in Scott 2012) emphasized the importance of the role of elites in creating social change. Social change happens when an elite group controls the masses. Mass degraded and replaced by a new elite. Meanwhile Pareto (ditto) as adherents of the true structural-functionalist, saw society as a system in equilibrium (balancing), a whole composed of parts. Therefore, a change in one part causes changes occur also in other parts. With shades that change, the title Disharmony between Federalism[1] in Indonesian cases Papua-Melanesian versus Unitary of NKRI implies that federalism has undergone a change to unitary and are in a position to impose stagnant nuanced change back to the initial conditions.

Basic understanding

The State of the Republic of Indonesia which is due to the ideology and system Unitary is therefore called the Unitary Republic of Indonesian real and basically according to the Decree of the Round Table (KMB) December 27, 1949 in The Hague, the Netherlands is the United State Republic of Indonesia (Republuk Indonesia Serikat/RIS) which is federalist. The concept of RIS of The Hague 1949 is a summary result decision of Malino (1947),

[1] About *federalistic* that its variant is *federalist* contained 85 articles, by Alexander Hamilton, James Madison, and John Jay, published in 1787 and 1788, analyzing the Constitution of the US and urging its adoption. Webster's New World College Dictionary Copyright. Wiley Publishing, Inc., Cleveland, Ohio. Used by arrangement with John Wiley & Sons, Inc., then in this paper arbitrarily the author chose not to use the *federalist* though both are forms of adjectives of word *federalist*, and an understanding when spiked *-ism* to be a form of *federalism*. In correspondence with word *unitary* (unity), which is thus became *Unitary* as an understanding.

Renvile (1948) and Linggardjati (1949) between the Netherlands (Government of the Netherlands East Indies Governor General van Mook) counterpart with Vice President of Indonesia (Drs. Mohammad Hatta, The 2nd man Proclaimed of Indonesian Independence August 17 1945).[2] Van Mook concept of RIS is based on ethnic and cultural diversity that is typical in the archipelago will probably be united but only in unity that is also in it there is the Republic of Indonesia feature of Java that is capitalized in Yogyakarta.[3] Diversity is a common trait in Indonesia with various backgrounds and the existing condition of the area and the location of the cultural pattern that has distinguishing characteristics.[4]

Will appear thicker again specifically for Papua West (West New Guinea) which at that time did not include or be included in the RIS is because of its trademark, which it is natural variations in Papua-Melanesian different ethnic groups (tribes) with all parts of the RIS.

It was only in The First Papua National Congress or also known as Papua National Committee (Komite Nasional Papua/KNP) notching by New Guinea Council (Nieuw Guinea Raad/NGR) who hold the conference from 16 to October 19, 1961 and producing the Manifest Politics, ensuring the self of the tribes of *Papua Volken* (Papuan Folks) in West New Guinea named themselves "Papuan" in the Country of Papua Courant West equipped by Nations flag "Morning Star" and the National Hymn "O my Land Papua" as contained in the script of Papua Political Manifest, signed 19 October 1961.[5]

[2] *Risalah KMB/Rapport van de Commissie Nieuw Guinea*, 1950, Sekretariat van de Nederlands-Indonesische.

[3] Although started in 2000, the Keraton Yogyakarta in various guises stating claims threatening Jakarta (unitary) against the specificity of the *Kekhususan Daerah Istimewa* (Special Region of) Yogyakarta/DIY.

[4] J.P.B. Joselin de Jong 1936 introduced the concept of *Ethnologisch studieveld* (field of ethnological studies/fos), see Masinabow, 1983, *Halmahera dan Raja Ampat Sebagai Kesatuan Majemuk*. Joselin de Jong, P.E. de, 1977, Structural-anthropology in het Neerlands, N.H. Denhaag.

[5] Daily Pengantara, November 1961; Risalah Komite Nasional Papua 1961; Staatblad 1961/68, 1961/69, 1961/70 on Manifesto Politik Papua, 19

Through a presidential decree issued by the President Soekarno on June 7, 1959[6], the decisions of the Round Table Conference of The Hague December 27, 1949 disallowed in this respect Dissolution of the Constituent Assembly and Back to Basic Law or Constitution of (Undang-Undang Dasar/UUD) 1945, which in the sense of *deep-structure* (inner structure) or hidden structure, its original intention is to refuse Federalism in realizing Unitary form of "Bhineka Tunggal Ika (Different but is also one)". Thus the unitary Republic of Indonesia is a defiance of the true nature which is Federalism (RIS).

This is not a change but rather a form of coercion tolerant to avoid the sense of solidarity with the placing on the feasibility and respect absolute value of the difference (truth) essentials.

In historic development, Papua (the term) which implies a plural because it is a federal (7 cultural areas) consists of a collection of tribes ethnic of Melanesians who were the original inhabitants of New Guinea Courant West, not on its will in the 1960s should receive unitary fact a member of the NKRI. From 1960 until early 1999 Papua is still called tribes in Irian Barat/Irian Jaya. Ironically, these communities called tribes which having different languages, there are about 250s to 300s not to mention other variety of cultural aspects. Meanwhile, in the era of the Generals' Government in Indonesia, known as the New Order Government, the name of Papua was taboo and forbidden, let alone spoken, in dream was forbidden.

In RI Law no.21 of 2001, after the National Congress of Papua-II of 2000, Papua was then honored and recognized as ethnic Melanesians as article /e/ preamble Considering, not to say Nation of Papua including the use of the name Papua, which has been restored by Abdurahman Wahid (Gus Dur), the 4th President of the Unitary Republic of Indonesia in the early millennium of human civilization 2000 and even then beginning at the urging of Papuans themselves, 1999 (event of Flag Rising of Indonesia's "Bi-Color" and of Papua's "Morning Star" side by side at the same time starting the movement rectification of History of Papua).

Oktober 1961 and Declaration of Nation and State Symbols of West Papua December 1, 1961.

[6] [Retrieved from].

Federalism and unitary

When to utter, there is no uniformity or homogenization with less or even not at all allow for a transparent and balanced on the nature of the federalist or federalism (diversity) and the nature of unitary or unity between the fellow supporters in the NKRI. The dominance of "unity" in the NKRI so powerful effect because of imposed domination of hegemonic so avoid the awareness of the diversity that exists, in this specific nature of the "federation" and the nature of the "unitary" or in this case, summary not only in the form of Papua-Melanesia in the Unitary State of The Republic of Indonesia but also contained other parts of Indonesia which is basically are federalist.

In epistemology, "federalism" and "unitary" opposed as potentially spark gap estrangement cohesive (pull over because the interests does not compound) are increasingly wide open.

To get closer to understanding, the following is presented a description of each, as well as aspects of the nature of its existence.

On federalism

Federalism is a political concept in which a group of members are bound together by treaty (Latin: *foedus* = agreement) with the head of representatives government. The term "federalism" is also used to describe a system of government in which sovereignty is constitutionally divided between the central government and the government of the constituent political units (such as states or provinces).

Thus, federalism is a system based on democratic rules and institutions in which the power to govern is shared between the central government and the provincial government or the state, creating what is called federated system.

Etymologically as revealed above, the term federalist comes from the Latin that was developed from *foedus* "agreement" to be *foederatio* means alliance, bond, pact, agreement, or *foedus derivatives*, processed, agreement, treaty, convention, special agreement, the union, and onwards.

Federalism is an organizational structure in which each member has a broad autonomy and delegates some powers to the

central or federal agencies. The members of the collective and the individual do not participate in the decision. Federalism applies both to state that groups or associations (e.g. trade unions, political parties, sports, culture also in the sense of cultural area, unit or characteristic).

In the case of the State, legislative skills, law and administration are divided between the federal government and the state government or federation. Example: the United States, the Federal Republic of Germany, the Swiss Confederation, Russia, Belgium, India and others.

If Montesquieu[7] saw in the cities of the ancient Greek form of federation that appeared in 1291 the first modern form of federalism when it is some cantons in Switzerland which has signed a defense pact, the origin of the Swiss Confederation.

Regarding the division of public bodies, John Locke (in 2005: 21) raised by the separation of state power in three areas in question are: (1) Power in the legislative field, the power of making law. (2) The power in the executive, namely the power to implement laws. (3) The power in federative, that powers in conducting foreign relations.

[7] Charles-Louis de Secondat, Baron de La Brede et de Montesquieu (/ mɒntiskju: Perancis: [mɔ̃tɛskjø]; 18 Januari 1689 - 10 Februari 1755), generally just referred to Montesquieu, was a French lawyer, writer, and political philosopher who lived during the Enlightenment. He is famous for the articulation of the theory of separation of powers, which is implemented in many constitutions around the world. He did more than any other writer to secure a place for the word *despotism* in the political lexicon and has been partially responsible for popularizing the term feudalism since the days of the Byzantine Empire (Eastern Roman). Montesquieu gave birth to Trias Politica in form of separation of powers of different institutions, namely the Legislative, Executive, and Judicial. Thus, the concept of Trias Politica that many referred to by the countries in the world today is a concept that comes from this French thinker. However, Trias Politica concept continues to experience competition with other concepts such as Power Control Dynasty (Saudi Arabia), Wilayatul Faqih (Iran), Proletariat Dictatorship (North Korea, China, Cuba).

While the "Hamiltonian"[8] says, federalism is limited to the theory of the federal state. Full or global federalism is a political philosophy (Alexandre Marc and Eddy Onix), inspired by the writings of Pierre-Joseph Proudhon, trade unions and social Christian revolutionary. It is based on sub-siderite, autonomy, participation and cooperation. By challenging the nation-state, it is thus against Jacobinism and nationalism.

Thus federalism aiming for a global world governance or world government, which operates in accordance with the principles of federalist interests (respecting rights and certain special typical).

On unitary

Unitary in English means unity. While the word *unitarism* is teaching (understanding, tendencies) who want a unitary state.[9]

A unitary state is a state that is governed as one single power by the central government in a position of supreme and any administrative divisions (sub-national units) only made policies according to the power of the central government they choose and delegate. The majority of countries in the world have a unitary system of government. There are more than 150 unitary states in the world including France, China, and Japan.[10]

[8] In quantum mechanics, the Hamiltonian is the operator in accordance with the total energy of the system. It is usually denoted by H, also Ĥ or h. Spectrum is the set of possible outcomes when one measures the total energy of the system. Due to the close relationship with the time-evolution of the system, it is of fundamental importance in most formulations of quantum theory (R. Resnick, R. Eisberg, John Wiley & Sons, (1985), *Quantum Physics of Atoms, Molecules, Solids, Nuclei and Particles* (2nd Edition).

[9] Teachings (understandings, tendencies) who want a unitary state: *Preamble to the Constitution of 1945* having unitary pattern as is clearly stated in First Alianea: Freedom is the right of all nations, then .... etc., the Nation of Papua in Papua West Courant still feel hostage.

[10] From the history France and China beat the system of monarchy state (Empire State) to be the Republic via the Revolution while Japan maintains monarchy State on one hand that the Emperor. Indonesia became a Republic because against Colonialism not against monarchy. The rights of King as well as the Kingdom of Mataram-Yogyakarta

Here, the unit subdivisions are created and abolished, in addition to their power can be expanded and narrowed by the central government. Great Britain, for example, is a unitary state, as a country which oversees England, Northern Ireland, Scotland and Wales, - does not have the power to challenge the power of the constitutionality of acts of Parliament.

A unitary state is in contrast to the federal states, like the United States, which in this case power is divided between the federal government and the states.

Indonesian state has the spirit of Japan (last seconds of the end of World War II) but is also Islam (Jakarta Charter) then Unitary indeed allowed. As said, the Liberal Democratic period ended with the issuance of Decree of the President on July 5, 1959. As for the underlying discharge from presidential decree, the Constitution to be implementing of the state government has not been created, while the temporary Constitution (Provisional Constitution of 1950) with the liberal democratic government system was considered incompatible with the living conditions of the people of Indonesia (although there are also accusations that the reason for the decree is a trick to negate Federalism by Sukarno so in Unitary or Unity only certain majority that dominates).

Adhesive and cohesive

In this discussion, the NKRI understood as autonomous agents (federation) that are interconnected and tightened in adhesives but it can also happen in time mutual attraction (combating) or experiencing cohesive.

The basic theory in the natural sciences that, the compound will not function adhesive when of each of the main elements (metals, soft objects, fluids, etc.) do not melt or adhesion then will definitely happen cohesive or attractive force that could be called denial, estrangement and deep divisions are not in the same as interest (*Dictionay of Contemporary English*, Longman GB, The Pitsman Press, (Bath, 1982): 11, 205). Respectively (adhesive and cohesive) its nature and style is described as follows.

specificity is maintained in the format of Special Autonomy while King and Kingdom of others throughout the country are not revealed.

On adhesive

Definition of adhesive, some experts define as (1) an adhesive as a material that can unify other materials through a bonding surface; (2) adhesive as an element capable of uniting together through the bonding material chemically or mechanically'; (3) adhesive as a material that is able to connect and unite the two separate surfaces so as to have adequate strength when subjected to a certain load; (4) adhesive as a material capable of uniting similar or dissimilar objects through a bond or a touch surface and make these objects have properties resistant to attempt separation.

Conversely, from the same source, terms that is in the adhesive are (1) adherent (substrate) is the material to be glued; (2) bonding is a process bonding; (3) adhesion is attractive forces between molecules that are not similar; (4) cohesion are attractive forces between similar molecules; (5) tackifier that is materials to increase the adhesion of adhesive; (6) open tack time is the initial adhesion which is formed when the adhesive began affixed.

In general, the adhesive used to bind the various components of a particular structure effectively and easily, especially when the use of grafting techniques (soldering, nails, screws) resulting in distortion, corrosion and other damage.

Advantages include: (a) -making them easier connection of complicated shapes; (b) -can connect several components at once; (c) -connect the materials with different thicknesses; (d) -minimize the additional weight of the ingredients are put together; (e) -uniform distribution of pressure on the glued materials; (f) -adhesive also allows the final product satisfying, neat gluing results; (g) -the adhesive strength is often very high, the cost is economical compared to other methods.

The disadvantages include: (a) -the recording process is sometimes complicated so that the results are good. (b) -because of the need to prepare the surface to be glued, etc.; (c) -a strong bond is not optimally achieved as the instantaneous welding techniques; (d) -adhesive most powerful electrical conductivity and poor thermal except when required by a particular filler; - The adhesive is not 100% stand the heat, cold, decay organisms, chemicals, radiation and extreme usage conditions.

Strictly speaking Adhesion (adhesive) is attractive forces between molecules of different kinds. This style causes the substances to one another can stick well because each has style of molecule adhesion.

On cohesive

In connection with the Cohesive marked as (1) physiologically style (kind) of attraction between molecules of different types on an object; (2) a close relationship in the form of solid blend, can be divided then there be uttered as: *hubris may threaten social solidarity*; (3) in the language also means attachment between elements and other syntactic structure or the structure of discourse is characterized among other conjunctions, repetition, substitution, and can also be deletion that works depict the direction of divisions, such as, *they are obedient and remains a citizen of the Republic of Indonesia although marginalized and treated unjustly* (example: Football Club Persipura from Jayapura-Papua, reinforced by BTM, the Mayor of Jayapura).

Strictly speaking cohesion or cohesiveness is attractive forces between molecules that are the force that causes the substance to another one can not stick because the molecules repel each other.

Against similar conditions, we often hear the spark "Pancasila as an adhesive of NKRI" whether if it true?

Federalism and unitary in Indonesia

Try Sutrisno, Ex-Vice President of NKRI [2015, 18 Mei 2015, 07:01 WIB, [Retrieved from] reminds the government system in Indonesia should not be a parliamentary or presidential system. Government system in Indonesia, he said, is the system of the *Majelis Permusyawaratan Rakyat* (People's Consultative Assembly):

> "Waktu negara ini akan membentuk suatu sistem pemerintahan negara, Bung Karno mengingatkan jangan mengambil yang ada di luar, Presidensial seperti di AS, atau parlementer seperti Eropa, Inggris. Para bapak pendiri bangsa menegaskan sistem pemerintahan khas Indonesia. "Kalau konsisten, sistem dikaji, menjadi sistem MPR (Majelis Permusyawaratan Rakyat. Tidak perlu meniru total sistem pemerintahan di luar negeri. Indonesia bukanlah sistem pemerintahan federal seperti di Amerika Serikat,

> sehingga tidak mengenal senator. Kita tidak mengenal senator DPD, itu negara bagian di Amerika, kita tidak ada, kita negara kesatuan. Karena itu yang kita kenal utusan daerah. Gampang, ganti dewan dengan utusan daerah,……["When this country was going to establish a system of government, Bung Karno warned not to take that of outside, the Presidential such as in the US, or parliamentary such as Europe, the United Kingdom. The founding father of the nation asserted a governmental typical system of Indonesia."If consistent, the system studied, into a system of MPR (People's Consultative Assembly). Do not need to replicate totally the government system of abroad. Indonesia is not a federal system of government such as the United States, so it does not recognize the senator. We do not know *DPD* or the senators, it states in America, we do not exist, we unitary state. Therefore we know regional representatives. Easy, replace the board with regional representatives, ...]".

In similarity, Kaskuser [16-04-2011, Post: 394, *[FREE] QUO VADIS INDONESIA, FEDERASI ATAU NEGARA KESATUAN*?; [Retrieved from] elucidate:

> *Indonesia adalah negara yang sangat unik. Salah satu keunikannya adalah terletak pada keragaman entitas budaya yang eksis. Keragaman tersebut telah tumbuh sekian lama dan beberapa telah mencapai bentuknya yang sangat baik. Budaya tersebut mewujud menjadi lembaga negara monarki bernama Kerajaan. Indonesia tempo dulu adalah sebuah kawasan yang dipenuhi kerajaan-kerajaan. Mereka independen dan mandiri. Mereka produktif dan cerdas. Mereka belajar dari mana saja, Timur Tengah (filsafat dan agama), Eropa (militer dan pertahanan keamanan), Cina (perdagangan dan produktifitas) dan mereka juga memadukan ilmu-ilmu dari luar tersebut dengan filsafat dan kearifan-kearifan hasil menggali dari tanah sendiri. Mereka adalah masyarakat yang sarat identitas dan berkarakter* [Indonesia is a country that is very unique. One of its uniqueness lies in the diversity of cultural entities that exist. Such diversity has grown so long and some have reached a very good shape. The culture manifests as a state institution of monarchy called the Kingdom. Indonesia "tempo dulu" (in the past) is an area filled with kingdoms. They are independent and self-sufficient. They are productive and intelligent. They learn from anywhere, Middle East (philosophy and

religion), European (military and defense and security), Chinese (trade and productivity) and they are also integrating sciences from the outside with philosophies and wisdoms results digging of the soil itself. They are the people who loaded with the identity and character.}.

But said also that the politics of imperialism destroys all structure they have built. So, the forming the Republic of Indonesia based on the commonality of suffering kingdoms earlier. The nobles, intellectuals, religious leaders and scholars met at one point, rejecting imperialism. From that point was born the idea of Indonesia, which brings together all the public entity that is under the banner of nationalism.

Indonesia then began its life as a new nation. Like the unborn baby, the dynamics that occur to dwell on the issue of establishing identity. Lengthy debate and has continued until now, how the diversity of Indonesian culture can be incorporated without reducing local wisdom that become precious inheritance of ancient kingdoms. It is in this regards, how to create justice in all areas of life.

The State of Indonesia was born and grew up to now in the government system of unitary state with the breath of the Republic has lasted for more than seven decades. But instead of creating unity and overshadow the whole nation, even ethnic and religious conflicts still be a menu of daily news in Indonesia and to the understanding of the world. The root is none other than the boils and causing on injustice. Unitary state failed to create equity. The gap between the regions is very pronounced. This if left unchecked could create a potentially disintegration makes the name of Indonesia at a time stay memorable and historical records.

To prevent the possibility of this happening, it is very appropriate to look at the concept of a federal state that is true has been deeply rooted in the archipelago. The concept of unity is that has been used and has been properly evaluated. And indeed if it would do the study of history of the Nusantara (archipelago), the culture here is the real culture of the federation. In the past most countries of great empires implementing federated system to small kingdoms under their control. And they prospered with it. Federation or designations with other terms, once again essentially has become a culture of the archipelago.

Then there occurs compromise or excessive between the federal concept and the concept of unitary state that gave birth to the concept of local autonomy. However, autonomy only becomes a federation that does not mean because it is not decisive and most still and again constantly plagued by various interests of the central government. The fact that it makes the existing autonomous shyly, responsibility, and the dwarfs are not appropriate to the target. The autonomy here in real forms of just a decentralized burden of the Central Government only.

To that required rethinking the concept of the Indonesian nation, no longer need to survive on local autonomy so meaningless and serves accommodated, but, back to the system of the Nusantara which had formerly was true federal character.

Steps should be taken as an autonomous system present in the time to be answered with regard to its political status, especially in this case in Aceh, Yogyakarta, Jakarta, Papua, which has been officially exist but also in the face of such discourse demands Unite Dayak, Maluku, Minahasa, etc.

Moreover after the regional autonomy was not able to address the complexity of the needs of government and embody all the people in the nation, it can be hard recommended of federal system to be implemented in Indonesia.

Why is the federal? Federal or federation is a form of government in which several states or territories to work together and form a unity called federal state. Each state has some special autonomy and the central government set up a few matters that are considered national. In a federation of each state usually has a high autonomy and can govern fairly freely. This is different from a unitary state, which typically only exist at the provincial level because it does not reach the level of the district, and matters more to the bottom.

Federalism, according to Abdurrahman Supardi Usman [2013, [Retrieved from] is:

> Sebuah faham yang menginginkan kekuasaan yang besar diberikan kepada bagian dari negara (disebut negara bagian) untuk mengurus dan mengatur diri sendiri. Faham ini menginginkan kekuasaan pemerintah pusat (disebut pemerintah federal) yang relatif kecil karena hanya mengerjakan beberapa tugas penting seperti hubungan luar

> negeri, pertahanan dan keamanan, keuangan dan moneter, serta hukum/peradilan. Federalisme menghasilkan negara federal atau negara serikat. Negara federal lebih cocok digunakan oleh sebuah bangsa yang heterogen (majemuk) secara sosial dan kultural. Keragaman kultural, sosial, agama, tingkat perkembangan masyarakat, dan keadaan geografis serta geologis melahirkan kepentingan yang berbeda-beda. Negara federal nampaknya lebih mampu mengakomodasi kepentingan daerah-daerah sehingga dapat lebih berkembang sesuai dengan potensi dan kemampuan masing-masing... [The understand of desire to the immense of power granted to part of the country (called states) to manage and organize themselves. This ideology wants the central government (called the federal government) is relatively small because it only worked on several important tasks such as foreign affairs, defense and security, monetary and financial, and legal / justice. Federalism generates federal or state unions. The federal state is more suitable for uses by a heterogeneous nation (plural) are socially and culturally. The diversity of cultural, social, religious, community development level, and the geographical and geological circumstances gave birth to different interests. Federal state seems to be able to accommodate the interests of the regions that can be developed in accordance with the potential and capability of each].

Geographical and geological conditions of Indonesia which have integration challenges between regions, is in accordance with the conception of a federal state. With the birth of the independence of each region (state), then the existences of the people of the nation will actually getting stronger. Independence is not only a plurality of dimensions of law, education and administration, but also based on the strategic potential of economic independence can be achieved by each area (state).

Given that, the irony of clichés about the **perahan** (milking) area and the area's of **anak emas** (golden kid), will be extradited by the same opportunity to determine the fate and future of each area.

But even so, it is true that the complexity of the system being built would be meaningless without the integrity and loyalty of the actors in it. Nevertheless, the necessary powers are limited to browse and reconstruct each individual regulator or authority for

swerved. As far as possible and that the most logical and indeed necessary can be done is to update the operating system of the device work super complex called Indonesian State-Federalized of Indonesia (RIS, 1949), which has became Unitary (NKRI, 1950).

Recent developments up so far in Indonesia is though still a unitary state, four regions have been granted special autonomy status and privileges with the format of the province of Aceh, Jakarta, Yogyakarta, and Papua (Papua and West Papua). These areas are given special status based on the constitutional law of special autonomy and the Law on Privileges areas with each having law, rules and regulations (qanum, perda, perdasi and perdasus) individually in special autonomy including forming Provincial Autonomy New shelter it is accompanied completeness of the Provincial Legislative Council and Representatives or Regional People's Assembly (Mejelis Rakyat Papua/MRP) of the Province of Papua. Also Aceh province to implement Sharia law related to traditional culture that breath Islamic Aceh administration system using a unitary system. Moreover, Aceh is also given rights to the participation of the provincial unlike other provinces, it is logical that the autonomy of Aceh does not form a new Autonomous Province in it, including not having the Regional People's Assembly.

Jakarta is the capital of the State, unlike other cities in Indonesia, which was given the second tier of subdivision of the state or the same level as a county, by applying the same force as an autonomous subdivision of the state level.

Yogyakarta was granted special status by applying the involvement of a large family of Palace Yogyakarta and the Duchy Pakualaman. In this case the Sultan of Yogyakarta province is responsible according to the rules which take the same place as the governor in another province. Acting as a representative was Duke Paku Alam. Two reign as chief executive by the legislature limited Jogjakarta (do not have a People's Assembly).

Papua which was formerly Irian Barat or Irian Jaya is given a special status on the implementation of the legislative power. Besides Papuan Legislative Council (Dewan Perwakilan Rakyat Papua/DPRP), Papua has a Legislative Council or Papua People Assembly (Majelis Rakyat Papua/MRP) apart, which implements

the legislative power over the Papua People's Consultative Assembly (Dewan Perwakilan Daerah/DPD), and the House of Representatives of Indonesia (Dewan Perwakilan Rayat/DPRI-RI). On the conditions and potentials and opportunities state law as stipulated in Law No. 21 of 2001 on Special Autonomy for Papua Province, then in the province can be formed over the Autonomous Provinces so as to allow the Great Governor or the Governor General at the Level of Parent Province realize an autonomous – real federalism. This despite the more complex but still an opportunity and demands according to the law pleased which is Act No. 21 of 2001 on Special Autonomy for Papua Province.

It is recognized by people of Papua that Indonesian Special Autonomy for Papua Province (Province of Papua and Province of West Papua) is not the same payload with the Papuan Autonomy obtained from the Kingdom of the Netherlands from 1949 to 1970. Autonomy of the Kingdom of the Netherlands was set The Government of New Guinea (Gouvernement van Nederlands Nieuw Guinea) set Besluit Bewindsregeling Nieuw Guinea (Government Regulation of New Guinea) announced through Proclamation of New Guinea (Proclamatie van Nieuw Guinea) December 27, 1949 gives the possibility of empowerment of the Papuans began with Papoeanizering Policy (Papuans'). Autonomy for Papua completely away and not comparable with the Papua Special Autonomy RI-Law-Decree No. 21 of 2001, except for spending trillions of rupiah but remained Papua conflict, remain poor, remain ignorant and backward because the authority haltingly. In the sense of an immature autonomy compromised between unitary and federalist by stakeholders in Indonesia.

Although it would be rather awkward as well, but the real form of federalism is the right shape applied for Indonesia. Said to be awkward because should also be noted that under Sharia law relating to traditional culture of Islam in this regard is the soul and the breath of the 45 Constitution and Pancasila (although it does not seem the 7 words of Islamic Sharia appeared in the Preamble to the Constitution 45 but have been complied with in some areas in *qanum* and *perda* (local regulations) may be more to the contradiction between the choice of a unitary than federalist. So,

federalism would be limited to only a lasting discourse. While this premise may be rejected if learn from the Islamic state modeled on the experience of Malaysia which is federalist.

Federalism of Papua

As has been revealed, then Papua is a plurality hence federalism is characteristic because here there is never a diversity within one (Bhineka-Tunggal Ika) to give the essence of *tolerance* alone but first is diversity in unity so much to give the essence of *solidarity*.

For Papua and generally in Melanesia, there remain different but together in the bond of One Nation-One Soul-One Solidarity raised with love-loyal-honest. The first is principles of the so-called Triple Spirit of Melanesian Brotherhood and the later is Triple Conscience of Papua.

Lately, since the decade of the 2000s but has been started in the previous decade, Papua surfaced raised hue identity with cultural region that are 7 regions in West Papua and 5 regions in Papua New Guinea. At least, seven regions in West Papua has been arranged at the time of system of Residency Administration, the Dutch government through the so-called Autonomous Gouvernement van Nederlands Nieuw Guinea 1949-1970 were also clearly indicated as blue lines interspersed 7 lines of blue (denoting of 7 states/culture areas) and 6 lines white (denoting 6 point of Triple Fold Logics of Papua-Melanesia) on the Morning Star flag, describes the shape of the federation that supports Papua Nations presence in a Federalist State called the State of West Papua. To support this interest Triple Fold Logics intended above expanded in the fundamentals or articles of the Constitution because they figure the year of manufacture is called the Constitution of 1999 as material to be removed and set in the Second Papua National Congress on May 29-June 3, 2000, but failed including the Declaration of the Transitional Government realized that the main reason of such political great event being held. But then can be realized in the Third Papua National Congress 16 to October 19, 2011.

Thus, in terms of Profile and Image of the Papua Nation People, in its time there were 7 Territory Guards set out in the

Constitution. So, the Head of State is of the "Indigenous" (big-men, theocracies, kings and commanders) will be scrolled by 7 Territory Guards of 7 Regional Cultures or also called Indigenous Territory. While the position of the Head of Government of the "Politics" line for it should be gained through the General Election which is politic fighting's arena.

For it is accepted in Papua pursuant to the Constitution in 1999 there were only two parties or alliances that are Liberal-Conservative alliances that will compete with the Democratic Alliance-Moderate. As listed in the Constitution of 1999, of the election results would be no party or alliance that offset the Executive Government and the Opposition Alliance Party or implementing control functions.

Kampung or Desa as locus and focus

What is mentioned whether federalism or unitary although various would seem its implementation at a leading level of "village" (kampung or desa) that can also be said to be the most basic level.

In this case, *kampung* or *desa*, or whatever its name is a unit of groups tied of several manners in the locus boundaries of certain settlement and set a certain togetherness rules that can be understood together. Is a diverse community that therefore the *kampung* or *desa* of this sense can be called a *community* example, in the capital of Ghana, Accra.[11] There is also composed of the colonies, as in the hamlet of Dani ethnic group in the Central Highlands in Papua called "silimo". Usually a *silimo* inhabited by one family one instance a family of G-0 (generation of grandfather) to the G-3 and G-4 even (generation of great-grandchildren). Being unification of *silimos* is because the mechanism created by the great powers which is therefore considered capable of performing as the so called "social father" or in anthropology refers as "big-man (or mighty male)" (Mansoben, 1995).

How *kampung* or *desa* according to understand and order of Federalist and Unitary, each of which is described as follows.

[11] Empirical experience of the Author 2005 and 2007.

Kampung or Desa According to Unitary of Indonesia (NKRI)

Tracing the definition of "desa", Subianto (2010. [Retrieved from]) pointed out that according to:

-R. Bintarto, **"**desa" or "kota" is a geographical embodiment of the results generated by the elements of physiographic, social, economic, political and cultural contained in an area and have a relationship and mutual influence with other elapsed areas.

Paul H. Landis, the usefulness of the "desa" is broken down as follows:

(a). For statistical purpose, pedesaan (rural) is an area with a population less than 2500 people;

(b). The intention being to study social psychology, "desa" is the area where the social relationship is characterized by a high degree of intensity.

Sutarjo Kartohadikusumo, "desa" is an entity in which resides a powerful community and the public to hold the government itself. Therefore, the elements in a "desa" are included:

(a). Regional geographical environment;

(b). Population, covering a variety of things about the population such as: the number, distribution, livelihood, etc;

(c). Life Structure, covering all matters regarding the ins and outs of desa life.

Meanwhile, the term "village" in everyday life or in general is often termed a village, which is an area that is located away from the hustle of the city, inhabited a community in which the majority for livelihoods as farmers. Being in administrative "desa" is composed of one or more villages that are combined to become a regional stand-alone or entitled to set their own households (autonomy).

Furthermore, still according to the source above, that the requirements to be a "desa" is when having territory then the people, having the government then directly under the district head, having habits then there are social beings themselves. While according to the function of the "desa" is a source of food, raw materials production, producing labor, and there are centers of small industries.

In that regard, the "desa" in Indonesian order which is also my acceptable as a unitary understanding is:

A. According to RI Law No. 5 In 1979, DESA is an area occupied by a number of residents, as the law community unit which has the lowest administration organization directly under the Head and has the right to autonomy in the Unitary State of Indonesia.

B. According to Sutardjo Kartohadikusumo, "desa" is an entity in which resides a powerful community hold their own government.

C. According to a review of geography, DESA is a geographical embodiment, generated by the elements of physiographic, social, economic, political and cultural as well as have a reciprocal relationship with other regions.

Classification

Furthermore, the "desa" classification based on the level of development and ability to develop their potential, and then the "desa" can be classified into:

1. The "*desa swadaya* (self-help)" which is a rural area that almost all people are able to meet their needs by organizing themselves. The characteristics of a "desa" of self-help are:

1) The terrain isolated from other regions.
2) The population is sparse.
3) Livelihoods homogeneous agrarian.
4) Characteristically closed.
5) Hold fast to the indigenous communities.
6) Technology is still low.
7) Facilities and infrastructure is lacking.
8) Relationships between humans very closely.
9) Social control is done by the family.

2. Desa swakarya (Self-employment) is a desa that has been able to meet its own needs, the excess production has begun sold to other regions. The characteristics of *desa swakarya* (self-employment) are:

1) There are outside influences that resulted in a change of mindset.
2) People have started regardless of the custom.
3) Productivity increased.
4) Facilities and infrastructure begin to rise.

5) There are outside influences that lead to a change of mind (see point 1).

3. The "desa of self-sufficiency" is more advanced and more able to develop all the existing potential optimally with the following characteristics:

1) The relationship between human beings is rational.
2) Livelihoods homogeneous.
3) Technology and higher education.
4) High productivity.
5) Apart from the customary.
6) Means and complete and modern infrastructure.

The characteristics of the "Desa" Community

The "desa" communities have characteristics expressed in the form:

a. Life depends on nature
b. Strong social tolerance
c. Customs and religious norms strong
d. Social control based on informal law
e. Kinship based on Gemeinsschaft (community)
f. Irrational thought patterns
g. The economic structure of the population is agriculture.

Social Life of "Desa"

The Social of "Desa" Communities is described as:

a). Social homogeneous of "desa" usually consists of several relatives who still have a close relationship.

b). The primary relationship is the relationship that is still tightly so that the community nature, "gotong royong" greatly reflected in daily.

c). Having strict social control because of the problems facing is shared problems and should also be completed and highlighted together anyway.

d). The value of "gotong royong" still fertile.

e). There are social ties are traditional values and culture that must be obeyed by every community members.

f). Has the physical potential of agriculture; Social potential: mutual cooperation, "desa" apparatus, social institutions and the

factors that affect transportation system of "desa", topographical location of the "desa", and the "desa" functions.

*The distribution pattern of "**Desa**"*

Factors that influence the distribution pattern of the "desa" are: The location of the "desa", state of the climate, soil fertility, water treatment, economic situation, cultural situation.

The layout patterns of "desa" can be described as follows:

1. The pattern extends to follow the highway. This pattern is generally found in the interior;
2. The pattern follows the railroad tracks;
3. Following the coastline;
4. Following the pattern of spread of the community:

a. There are in mountainous areas (plateau);

b. Be relief rough area.

5. Spread the irregular pattern of the "desa". This patterns often found in the Karst region (Kapur).

Town

In connection with the "desa" at once can be seen and understood what it meant to the city in the treasury to determine the range between the corners are sharp and striking in opposition to each other in Indonesia.

More on "kota (town)" in Indonesia perceived and understood through the following standards:

I. Definition

A. According to the Ministry of Home Affairs NO. 4/1980, the city is:

1. A region that has a regional administrative borders.
2. Life Environment which have non-agricultural traits.

B. Geographically, "kota" is a cultural landscape that is generated by elements of natural and non-natural with symptoms of high population concentration, heterogeneous pattern of life and properties of the population is more individualistic and more materialistic.

II. **Characteristics of** "Kota"

Physical characteristics of "kota" that is the means of economic, government buildings, squares, parking lots, recreational facilities, sports facilities, housing complexes with arrangement planned.

The community of "kota" showed the following characteristics:

- The diversity of the population
- Attitude individualistic population
- Social relations are Gesselsschaft (Society)
- The spatial separation can form specific complexes.
- Norma religion is not tight.
- A more rational view of the city of life.

III. **Classification of "Kota"**

A. According to the Population

1. Small Town = population between 20000-50000 soul
2. The town was = population between 50,000-100,000 inhabitants
3. Great City = population between 100000-1000000 soul
4. Metropolitan = population between 1000000-5000000 soul
5. Megapolitan = population of more than 5,000,000 inhabitants

B. According to the level of development

1. Stage of *eopolis* is the stage of development of the villages which have been organized and the people are the transition from village life pattern in the direction of city life.
2. Stage of *policy* is an area of town that most of the population still characterize the properties of agriculture.
3. Stage of *metropolis* is a city area characterized by its inhabitants Part of the economic life of society to the industrial sector.
4. Stage of *megapolis* is an urban area consisting of several metropolis into one to form the urban lines.
5. Phase of *tryanopolis* is a city characterized by public service chaos, traffic jams, high crime rates.
6. Stage of *necropolis* (city of the dead) is a city whose population is becoming obsolete.

Kampung and Desa known to Federalism of Melanesian-Papua

Kampung and the Respect

The existence of kampong or kampung (village) in Papua is at a time ever gained the respect of the existing system of government. This took place on 5 April 1961 Nieuw-Guinea Raad (the Papua Council) was set up. This is an important moment during the period 1959-1962. A model of a democratic administration began to develop in the Dutch colony. In addition to the Council of Papua, there are also Streek-Raad (the Regional Council) to act as a "sub-divisions". Furthermore, the regional council established a relationship between Dorps Raad (the Council of Kampung) with the Council of Papua. In this case, the Regional Council is the messenger of the Council of Kampung who so choose Papua Council, but under the conditions of uneven development, can apply on the contrary over government directives to designate or appoint Papua Council subsequently formed the Regional Council or the District Council in the area of representation (electoral district) which is so established the village. It is expected that in due course there is a pattern feasible, the electoral system which runs naturally from the Council of Kampung to the Regional Council and then to the Board or Council of Papua. There is also the start of the Regional Council then positioned to form the Council of Kampung downwards and upwards to the Board of Papua for example applicable to the District Electoral Anim-Ha in Merauke and Dafonsoro District Council in Hollandia (excluding Hollandia Kotawi).

In the Dutch administration in Papua as set forth above, "dorp (kampung)" has a role that is respected because it was there "indigenous or tradition" basing and grow and for it to be in a pattern and a system of representative (legislative) without inviolable of interests, especially political parties which on at that time not yet reached the stage of Election as of international intervention (Baal, J.van, Nota Dorpsraden, 5 juli 1955, Nota Adviserende Raden, 11 juli 1955, Nota Dorpsraden, 25 mei 1956, Zelfstandige gemeenschappen in de zin van art. 122 Bewindsregeling Nieuw-Guinea (verslag bespreking), (ontwerp-) Nota Dorpsvorming en Dorpsraden; Locale Raden en Decentralisatie van 24 febr. 1958.

Kampung Government in Tanah Papua

That of "kampung (village)" in Papua is truly civil society was honored its existence. The called government only down to the head of the District referred to as the *District Hoofd* (Chief District).

It seems clear order of "kampung" in four regions traditional system of governance in Tanah Papua (Mansoben, 1995). The role of the village administration clearly structured i.e. the theocratic system adopted in the region of Tabi which is *Ondofolo* and *Ondoafi* system. The person who is a holder of this just limited to the village on the help of some executive functions termed *Qoselo*. As for Big-man in effect supervises several communities scattered in *silimo* (family village). As for the king master or Nati presence and also the area of influence that each has a rule where the holder called Kapitan or Wornemin that are the Deputy King spread the appropriate territory.

However, generally a village inhabited and controlled by clan core shipped the other genera that became subordinates or fellowship and follower for various reasons. Each village has boundaries or arable land on their own, but there is also tribal communities' for example sago hamlet, coconut hamlets, a watershed, the hunting area, fishing grounds, and so on. The boundaries of the existing tenure and recognized by parties.

This is where the alliance assembled well as action from within is based on the diverse needs and as a reaction to certain situations and conditions that can not be inevitable.

"Desa" government in Papua

The "kampung" system changed to be "desa system" with the enactment of RI Law No. 5 Year 1979 About "Desa" Government. The kampung system that previously have clear boundaries claim to be open and allow for joint preparations including become affairs is no longer limited.

Land controlled by a kampung into within a desa system, the pattern turn mastering more complex because of the involvement of other parties. As well as the traditional powers (big-man, theocrat/ondo, raja, korano) less or even insignificant, let alone the village desa secretary and desa heads are members of the government under the District Head according to the Law.

Kampung and Desa in era of OTSUS

With the presence of Special Autonomy/OTSUUS under RI Law No. 21 of 2001, became "pemekaran" (splitting), then of course, affect the pattern of kampung and desa. While desas or kampungs in cities changed into "kelurahan" (village in city or suburb). That of kampungs continue growing to qualify for the formal establishment of the (Sub-)District and then Kabupaten (District) regardless of the initial shape before the desa system implemented by replace kampung system, according to the RI Law No. 5 of 1979.

OTSUS presence provides flexibility for expansion that had being "desa" into "kampung" again, but once being uncontrollably reverse flow because of the pattern of the kampung at the time of OTSUS no longer comply the initial order before "kampung" made in "desa". This is the challenge in addition to the Traditional Council castrated it functions and strengths with the Lembaga Masyarakat Adat (Body of Traditional Communities/ LMA) presented the Indigenous Peoples who do not possess the basic foothold in the customs and public order. LMA and Kampung OTSUS and the Kelurahan are renewable forms because of the demands and interests that exist although not by the will of the people of the nation of Papua. Traditional patterns can only survive in honor of the seven cultural regions (also called indigenous territories despite not fit properly), in short, the meaning is lost, authenticity.[12]

Assertions

Of the understanding as mentioned above, can be formulated and points the following definitions.

Formulations

1. The nature of domination (unitary and tolerance) that have an impact of cohesive imposed mainly because collisions with Federalism in Indonesian in special case Melanesian-Papua versus Unitary of NKRI.

[12] In the city of Jayapura, for the benefit of the traditional leader position (Ondoafi and Ondofolo) 4 traditional villages in Port Numbay not be retained for not to be Kelurahan (Village in City).

2. Effect of Unitary of Indonesia for the imposition of the principle of tolerance towards Federalism which is more dominant with solidarity in Indonesian special case of Melanesian-Papua is believed to be only the force that is able to eliminate increasingly cohesive taking distance and wide because of the collision.

3. Trust of both sides can awaken even though hampered by their views and interests of each (call Federalism in Indonesia special case of Melanesian- Papua versus Unitary of NKRI) [13]

4. It should create comfort of Federalism in Indonesia special case Melanesian- Papua in the interests of the Unitary of NKRI.

Purposes

As already stated in the above formula then that becomes our goal is:

1). To give essence of what it is Federalism in Indonesia, Federalism of Melanesian-Papua and Unitary of NKRI.

2). Tracing the historical experience of the touch of NKRI Unitary on Federalism in Indonesia where Melanesian-Papua is special that impact directly or non-directly to the social life in West Papua as a result.

3). Assuming how contemporary conditions of federalism in Indonesia, special case of Melanesian-Papua Federalism in the Unitary of NKRI as a formulation of solution.

At the direction and with reference to the foregoing, it can be expressed as:

First: NKRI which is embracing unitary was initially defiant of natural natures that is federalism (RIS), is so large that influence world opinion to tend to acknowledge its existence despite crashing into the reasonableness of human rights and human dignity in this case not only federalism in

[13] Governor of Special Area Yogyakarta (DIY), Sri Sultan Hamengku Buwono X Rabu, 15 Mei 2013 | 20:12 in Jakarta in order to commemorate 50 Years of Integration of Papua to Indonesia, said, the central government in Jakarta to be able to foster confidence in Papua, that the dialogue on various issues can be built (Release Daily Suara Pembaharuan, November 18, 2014: Topic: Sri Sultan: Grow Confidence of Jakarta Against Papua before Starting Dialog).

Indonesia itself but also against federalism Melanesian-Papua which is integrated.

Second: In the position of the majority of the master, Unitary NKRI is only concerned with the integrity of the territory, tends to act in an arbitrary and has took aside not just Federalism of Melanesia-Papua, but also Federalism of Indonesia itself as the essence of nature (RIS).

Third: Learning from the history, many regions prefer federalism because various ignorance of rights including areas monarchy as guardian, nangru, kingdom, empire, ethnic communities and so it ever happened disobedience (DI/TI, PRI/Permesta) even in recent times appeared among others Movement Dayak Community of Borneo includes both a portion of Indonesia and Malaysia (Sabah, Sarawak) and Brunei, discourse State Yogya, State Madura, and so on including the slogan, satire and sayings such as "Indonesia without Bali that is matter, while, Bali without Indonesia did not no problem at all", and so on.

Fourth: It is not crucial for the Unitary NKRI to disregard the form of federalism as well as the existing monarchy since Indonesian independence struggle is not to combat the forms in question. It is a sense of Indonesia independence to free Indonesia of all components (including the said before) from the Dutch occupation.

Fifth: For West Papua is very worthy of federalism (7 cultural area), experiencing the pressure of having to adjust to the NKRI which adopts unitary.

Assumptions

On those facts there was, it can be assumed between federalism and unitary in Indonesia there is a mutual interest that encourages an option. Because rather than maintain unitary leading to the delivery of separatism, it would be better chosen federalism which potentially still accommodate and retain the name of Indonesia (The Federated States of Indonesia / The United Republic States of Indonesia) as well as Malaysia, United States of America, etc., not like unitary of the United Kingdom or Great Britain will be lost if the name if England, Northern Ireland, Scotland and Wales will in

time undergo a referendum, as well as the Soviet Union and the Balkans that has collapsed, etc.

At the time members of the union will choose independence itself from the form of union or federalism would be potentially a safety belt for Indonesian name remaining rather than unitary (unity), although the new discourse, but certainly manifests when the dreamy tendency of existing (2015 NKRI predicted broken, then whether is there still the name of Indonesia?.[14] . For the Melanesian-Papua which suitable of federalism, it will be easier to position itself as part outside the so-called Indonesia and in other names such as Nusantara (Archipelago).[15]

Critical review

Relationships of federalism in Indonesia cases of Melanesian-Papua versus the unitary of NKRI contemplated above can be known scientifically its correlation level through correlation research methods.

Correlation research or correlation according to Faenkel and Wallen (2008: 328), is a study to determine the relationship and the level of relationship between two or more variables without any attempt to influence these variables so that there is no manipulation of variables.

The relationship between federalism and variable rate in Indonesia, in case of Melanesia-Papua federalism versus unitary of NKRI important to know the level of existing relations, to be developed in accordance with the purpose of this writing work. Usually this type of research with this method involves a statistical measure/level of relationship called by Mc Millan and Schumacher (Shamsuddin & Vismaia, 2009: 25) as correlation.

Correlation research using instruments to determine whether, and to what extent, there is a relationship between two or more

[14] Djuyoto Suntani 2015 Indonesia "Pecah" (Indonesia break), 2007, Jakarta, Pustaka Perdamaian

[15] In addition to ethnic and cultural differences, from the natural boundary (the structure of the earth, flora, fauna), the physical existence of geographical Papua with the archipelago still constrained again 3 lines of famous geographical, namely Wallace, Weber dan Lijdekker, (see Flassy & Tuhuleruw, 2013).

variables that can be quantified, but upon consideration of social data and data that is strong empirical so statistical measurements do not need to be cleared, but quite simply shown its variable correlation.

According to Gay (Sukardi, 2004: 166) correlation study is one part of *ex-postfacto* research because researchers usually do not manipulate the state of an existing variable and direct search for the existence of a relationship and the level of relationship variables are reflected in the correlation coefficient. Furthermore, Fraenkel and Wallen (2008: 329) mentions research into the correlation description research because such research is an effort illustrates the condition has occurred. In this study, researchers sought to describe the current conditions in the context of quantitative reflected in the variable.

Correlation study is confined to the interpretation of the relationship between variables not up on causality, but this research can be used as a reference to be a tool for further research such as experimental research (Emzir, 2009: 38). According to Sukardi (2004: 166) correlation study has three important characteristics to be used, namely: (1) The exact correlation studies and research complex if the variable is not possible to manipulate and control variables as in experimental studies; (2) Allows variables are measured intensively in the setting (environment) real; (3) allows researchers to get significant degree of association.

According Suryabrata (in Abidin, 2010) the purpose of the correlation was to detect the extent of variations on a factor related to variations in one or more other factors based on the correlation coefficient in this case between Federalism in Indonesia, Case of Melanesian-Papua in Unitary of NKRI. Although, according to Gay in Emzir (2009: 38), the purpose of a correlation study was to determine the relationship between variables, or to use those relationships to make predictions.

In this case the study of the relationship on a number of variables that reliably associated with the major variable, for example in relation to the title of this paper related to "Nasionalisme Ganda Papua (Dual nationalism of Papuans)", "Federalism Movement in Indonesia and separatism", or

"Indonesia Potentially Broken-down" that day after day has a high tendency.

Correlation

About Correlation between Federalism in Indonesian case Melanesian-Papua versus the Unitary of NKRI can be traced as follows. Because it is Referring deeper, there is a desire hegemony of Indonesia on the other side to emerge differents, mimicking Japan, Germany, among others, about to realize the ideals of Patih Maja Pahit, Gadjah Mada, with its "Oath of Palapa, The is to master the dream to rule from Malacca to the Pacific starting from New Guinea and the Solomon Islands. The dream was realized with West Papua and East Timor are in the grip but bounced its will against Malaysia. Malay Peninsula country was developed into three countries, namely Malaysia, Singapore and Brunei Daru Salam.

Australia then rushed to liberate Papua New Guinea as a safety belt (seat belt) in confronting the hegemony reaching steps.

Moreover, look into the country after so many decades, Aceh, West Papua, East Timor and the Moluccas even squirm including Yogyakarta (though not just because of going to require the application of special region). Then this last (2013-2014) by the Dayak community Movement of Great Borneo, have not OF Cirebon, Banten, Padjadjaran, Bone, Minahasa, Tidore, and others.already very famous then let deductively or general advance we move from side of Unitary and Federalism of Indonesia then see its correlation with Federalism of Melanesian-Papuans.

Federalism and Unitary in Indonesia

As already stated above, in the sense of federalism for the Indonesian archipelago is basically a federal essentially because of the so-called Indonesia (Dutch: The Dutch company in Rear Asia) or Nusantara (Malay: in between the islands of the sea or ocean in between the island). Understand that characterizes the Indonesian delegation led by Drs. Mohammad Hatta (The 2nd proclaimed the Independence of Indonesia August 17, 1945) and the Dutch delegation leader of the Governor General of the Dutch East Indies

van Mook in the Round Table Conference (RTC) in The Hague, the Netherlands which produces Decision of December 27, 1949 on the Independence and Sovereignty of the United Republic of Indonesia (RIS).

West Papua since that, gained Autonomy Status[16] (Special: its own currency, stamps themselves, the seal itself, foreign affairs and fiscal itself) as the *Gouvernement van Nederlands Nieuw-Guinea* (Government of the Netherlands New Guinea) in preparation to stand alone as the State and the Nation of Papua independent and sovereign in 1970 (Cabinet-De Quay (1959-1963).[17]

Triggered hatred, Sukarno, who likewise claimed West Papua who have acquired the status of its own or which called West Irian that submitted the Netherlands got a stalemate but also because of the Constituent protracted yet compiled Constitution Sukarno sparked the Presidential Decree of July 7, 1959 which provides: "Disband Constituent, Back to UUD 1945". Thus constituent consisting of diversity or federalism dissolved and return to 1945 unitary once annul or does not recognize the Republic of Indonesia Decision of the RTC that the federalist States.

Dissatisfaction was lively with resistance movements that previously had appeared among others PRRI Permesta in Sumatra and North Sulawesi, but all of which lost power since communism stronger in Indonesia in the political side and then to influence world opinion. United States and its allies on the one hand very careful with Sukarno who at that time played a major role against the New Emergence Forces (New Emerging Strength) to initiate the Asian-African Conference. That trend takes place while the high voltage Cold War (the Cold War) between blocks West (Capitalist) Chair by the United States with the Allied Countries

[16] Special Autonomy for Papua from the Netherlands was based on Besluit Bewindsregeling Nieuw Guinea, 27 Desember 1949, lihat Flassy Don A.L. dan Martin Tuhuleruw (eds), (2010) *Sejarah Pemerintahan Provinsi Papua*, Jayapura: Lembaga Riset Papua.

[17] This cabinet is Middle-Right Government of the Netherlands which is the first post-war cabinet that without a socialist party. Problems of Nederlands Nieuw Guinea controlled during this period, the government for a long time put it on the political agenda. Check P. Drooglever, 2005: 126-723.

Western Europe dealing with the Soviet Union (Russia) supported joint venture of China and North Korea. Indonesia, Sukarno take advantage of these conditions in Jakarta-Peking-Phyonyang-Moscow, a very disturbing thought reasonable clarity the United States (the mighty winning prestige PD-II).

Referring deeper, there is a desire hegemony of Indonesia on the other side to emerge differents, mimicking Japan, Germany, among others, about to realize the ideals of Patih Maja Pahit, Gadjah Mada, with its "Oath of Palapa, The is to master the dream to rule from Malacca to the Pacific starting from New Guinea and the Solomon Islands. The dream was realized with West Papua and East Timor are in the grip but bounced its will against Malaysia. Malay Peninsula country was developed into three countries, namely Malaysia, Singapore and Brunei Daru Salam.

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Indonesian constitution that fully Unitarism relating to Reform 1997/1998, its various chapters can be changed so that it does not appear said pansy form, "federalist-unitary". The 4th sila (principle) of Panca Sila sounds "Populist led by The Wisdom in Representation" was changed into Free Choice (in General Election) should abstruse unitary even more federal and liberal.

Autonomous Regions was then propagated even after East Timor became independent and sovereign. For Aceh and Papua (West) was given special autonomy which more critical rather than reconcile.

For both, Aceh got the position of One Nation Two Systems within the meaning of Aceh may only be Nangru but still integralistic part which integrated within the NKRI, where was to Papua unclear alias "kaje" (*kurang jelas* = not clear) when compared

with the Special Autonomy from the Netherlands 1949 ended by forced in 1962.

Typical show Unitary of Indonesia thus includes:

1. Garuda Pancasila as State emblem with the motto (Sanskrit) *Bhineka Tunggal Ika* (varieties but one) became the pride of nationalism.
2. Dominance of Central (government) is so strong in all aspects of making a more focused area as an area of territorial unit of power than the region as a harmonious balance and completeness.
3. The Authority is not balanced with the flow of autonomy, domination seem centralistics to the regionals regulation (perdasus and perdasi as a special case of Papua)
4. The diversity of the term only spoken without actions due to growth skewed to strengthen systems and patterns in the Dutch colonized Indonesia for 3 centuries, among others "makarism ()".
5. The Authority is not balanced with the flow of autonomy, domination seem centralistics to the regionals regulation (perdasus and perdasi as a special case of Papua) in act of treason.
6. A reform movement toward democracy had occurred in the late 20th century and the beginning of the 21th century, but the impression of Suharto New Order era and even the era of the Old Order of Sukarno still felt strong on all fronts, despite efforts pulley President Jokowi, but it is not easy to amend a mentality but also still pronounced heroism of Patih Gaja Mada.
7. Stigma and articles of deprivation of liberty and human rights are still not deterred, remains naturalized itselfs' domination of the majority against the minority.
8. Because Unitary, then the sense of primordial centres and certain majority (Java) more highlighted than understand the characteristic that tends to be a neglected one more colour raised without understanding the level of difficulty and the existing absorption and in turn an obstacle has arisen resistance acceleration due to software in various forms (local content, local language, holidays and certain days of area's facultative and use of the emblem of heroism federalist wrapped plausible reasons given).

Federalism of Papua

West Papua is meant here is in accordance with the Manifesto of Papua defined by the National Committee in Papua National Congress 16 to 19 October 1961 is based on the Universal Declaration of Human Rights of the United Nations in 1948 establishes: (1) Name of the Nation: Nation of Papua; (2) Name of State: West Courant of Papua will be followed by recognition (3) The flag of the Nation "Morning Star" and (4) Hymn of the Nation "Hi my land Papua".

West Papua irrespective of the condition of the existing pattern of Indonesian rule in Papua, which is meant is the Land of Papua, which borders the east with the Sovereign State of Papua New Guinea and the western side there is the State Maluku (Indonesia).

Although by Indonesia awarded Special Autnomy as set forth in RI Law number 21 of 2001 on Special Autonomy for Papua Province, but more hit from the given smooth road. In a sense if Indonesia still remain in seven tendency mentioned above the sense of nationalism to the people of Papua is purely impossible. Then the Papuans will be in what is disclosed by Pitched Seals (2013) " Dual Citizen Papuans" (Indonesia et Papua).

For details, presumably 7 tendencies mentioned above are formatted in correlation with the characteristics of the federalism of Papua as follows:

1. The term Papua contain plural meaning (Flassy, 1983. 2007, Mansoben, 1995) because it is made up of ethnic peoples of diverse languages and habits and customs, pledged motto Triple Fold Logics of Melanesia-Papua. First Triples is of: Melanesian Brotherhood loading One Nation - One Spirit - One Solidarity (Latin: *Unus Pupuli, Una anima, Solus Solidarita*) and the Second Triples is of: Papua Conscience loading: Mercy - Trust - Honest (Latin: *Caritatis, Fedelitas, Justitatis*).

2. Papua unification characteristic is neither Unitary nor the Union but is Federalism which is togetherness mosaic dyed by 7 regions culture by embracing the order of "liberalism-democracy".

3. Already since 2002, and successively in 2005, 2008, 2010, people-nation of Papua rejected the Special Autonomy.

4. In contrast to the Dutch people to Papua is to build because they were adequately equipped by the state administration in

Amsterdam, in contrast to that of Jakarta, labor supplied, transferred or through transmigration or come themselves looking for work and others,[18] are people who do not have any whealth, even junk and scrap metal became seizure. The total population in Papua rose dramatically from the existing circumstances in 1971[19], but the population of Papua native became stunted growth stagnant unlike in PNG that has reached 7 million more people. Also still cemented systems and patterns in the Dutch colonized Indonesia for 3 centuries by "makarisme (sedition law)" as a weapon of lasting silencing.

5. On the wheels of reforms towards democracy at the end of the 20th century and beginning of the 21th century, Papua in its struggle put transformation that is compared guerrilla struggle and violence is the only way, divided into diplomatic approach to peace and dignity. Managed to gain the sympathy of the world, among others, the leaders of the "struggle for liberation" line (PDP, WPNCL, Tribal Council, etc.) were invited by the Government of Indonesia time of of Susilo Bambang Yudhoyono (SBY) administration through the State Agency for Intelligence (BIN) conducted a series of limited dialogue in the 3 series since 2005, 2008 and 2009, was also invited to attend the US Congresional

[18] Immigrants who came to the land of Papua, according to Ross Garnaut and Chris Manning in Perubahan Sosial Ekonomi di Irian Jaya (Social Change Economy in Irian Jaya), 1979 said immigrants consists of three groups, the first is the employees and experts of large companies that enter into Irian Jaya to assume positions which has been available. Second farmers brought from the island of Java through transmigration programs to settle down and find a decent life. The third are immigrants who move at their own expense and expect to get a job after arriving in Irian Jaya.

[19] Raport on Netherlands New Guinea 1961 put the number of people in Papua Barat (West Irian) of 746 000 inhabitants. Ten years later, according the population census in 1971 as many as 837,000 people. While Papua New Guinea in 1971 are three times greater than the total population of 2,450,000 inhabitants of Irian Jaya. Population growth in Papua New Guinea has now reached 10 million, while in West Papua and Papua New reaches some three million souls. Moreover, population growth in West Papua and Papua more influenced by the rate of migration.

Hearing 10 September 2010, and then take the steps to the Third Papua National Congress announced Unilateral Declaration on October 19, 2011 follow the example of Kosovo presenting The Federal Republic of West Papua/NRFPB (Secretariat of State, 2012, Basic Guidelines FSWP, Hollandia) back to Papua Politics Manifest of Papua National Committee October 19th 1961 with fitted Determination of the Constitution and the Government Pattern. This step was taken also on concerns about the genocide politics of Indonesia that triggered the drastic reduction and stagnant conditions of the population of the native Melanesians-Papua in West Papua.

6. Stigma and articles of deprivation of liberty and human rights are still not deterred, remains naturally dominating of the majority against the minority, then on the basis of the two leaders, "President" and "Prime Minister" NFPB along with three other fighters imprisoned. They called on the international community as "The Jayapura Five".[20] In undergoing this plot stigma fighters sentenced to 3 years. The most important homework is to find "recognition" or "confession" of the UN states members, including Indonesia.

7. Because the basic of Unitary and Federalism limited that there is then a sense of narrow primordialism of the Papuans appear to distinguish themselves different then their fellow citizens as foreigners, not native or not pure Papua native leading human rights abuses contrary to the Universal Declaration of the United Nations, 1948 on the Human Right. In a sense, if there is no OTSUS then there is no such rights violations. Human rights could only be guaranteed if the West Papua into the State of itself will occur and applies only fellow citizens either by right of blood or

[20]Apparently the five as is already the case in 2001 with the arrest of Theys Eluay, Taha Alhamid, Herman Awom, John Simon Mambor and Don AL Flassy on charges of Flag Rising December 1, 1999, implementation of MUBES February 26-29 February 2000 and Papuan Congress II May 26 to June 3, 2000 resulted OTSUS, after that in 2015 re-arrested of 5 others are Lawrence Mehue, Mas John Suebu, Onesimus Banundi Don AL Flassy and Eliap Ayakeding as lobbying the Minister of Defence (on the invitation and facilitation of Jakarta) on the letters to the transfer of power from the NKRI to NFRPB proposed by the President of NFRPB.

by land rights and the right of recognition (Latin: *ius sanguinis*, *ius soli* and *ius recognitia*) due to the history of integration (West Papua to Indonesia), within their international principles imposed on citizenship as a historical process of integration of West Papua into the Republic of Indonesia and even the existence of the Non-Papua Melanesia during the Dutch colonial administration in West Papua.

Desa or Kampung as locus and focus

To further clarify the terms Federalism and Unitarisme let us vieuw Locus and Focus Implementation of the smallest unit in the country called "kampung" and "desa".

Desa or Kampung According to Federalism of Melanesian-Papua

Definitions for Melanesian-Papua which viscous understand as federalism, the "kampung (village)" is a collection of units called *fam*, *keret* and or suku (ethnic) and tribal groups (variants, dialects, languages and customs) as well as customary rights to the location reserved for settlement and or community agglomeration who have or are equipped with the basic needs of the principal form of houses, water supply systems, lighting, education (schools), the means of religion (church, mosque) and health. All matters governed by at least a head of village along at least one deputy village head (with the terms and mentions diverse). Melanesia is the hometown for floating mass (mass floating) agglomeration which is governed by a representative or *raad* (messenger, board, trustees, advisors, traditional leaders) who are not government officials. Government in this order have the last hirakhis line down or cutting edge is the level of districts. The term of "kampung" is very different from the one according to the customs of Java (Indonesia), especially concerning "village government" it will be more suited to the Dutch term "dorp" or the US term "village" and "country" in African countries for example, Ghana used the word "community" especially if they are in cities such as "urban village" in Indonesia. Of understanding there, the village is not the government but the council or raad, and indeed during the reign of Nederlands Nieuw Guinea called dorpsraad 'village council'. Unless the order of Indigenous, at Hollandia as Ondoafi or

Ondofolo or Eram assisted by Qoselo (keret vice) is not hirakhis structural of governance but more of a giver of advice, advicer or directions as functions of the position of existing customary (healers, soothsayers, prayer , masterer of land and village boundaries, rights, etc.).

In federalism this order would serve as foster initiatives based on the needs where in unitary being more serve as the executor of the liability burden on from the top. In a sense, however desired the so-called *bottom-up* (from the bottom) and *top-down* (from above) is not very meaningful because there will be more settings from the top with the words of the community participation. So to participate or participation will not on their own initiative is a concept of the stagnation in the system (emics) with the concept of people outside the system (ethics) as it is lived urgency in Melanesian-Papua federalism.

Desa or Kampung According to Indonesian (NKRI) Unitary

In contrast to the foregoing, according to understand in Indonesia, which is due to unitary, *desa* (village) or *udik* (hick), which is according to the "universal" definition, is an agglomeration of settlements in *pinggiran (*rural area /outskirts) is the division of administrative regions of Indonesia is under sub-district, and the led by the village chief (with extra rewards and limits balance or crooked rice and other comforts).

A village is a collection of several small residential units called *kampung* (Banten, West Java) or *dusun* (Yogyakarta) or *banjar* (Bali) or *jorong* (West Sumatra). The Desa Head can be called by other names such as *kepala kampung* atau *petinggi* (the head or a senior village) in East Kalimantan, *klèbun* in Madura, *pambakal* in South Kalimantan, and *kuwu* in Cirebon, *hukum tua* in North Sulawesi. Although practically the same, since the implementation of regional autonomy, the term village can be called by another name, for example, in West Sumatra called *nagari*, in Aceh in terms of *gampong*, in Papua and West Kutai, East Kalimantan, called *kampung*.

So all the terms and institutions in the *desa* or can be called by other names in accordance with the customs of the characteristics of the village. This is one of the Government's recognition and

respect for the origin and local customs, which is true, "federalism" as it is said.

According to Government Regulation No. 72 of 2005 on the Desa, said that *Desa* is a community unit which has boundaries that has the authority to regulate and manage the interests of the local community, based on their origin and local customs that recognized and respected by the Government administration system of the Republic of Indonesia.

In that regard, there is a limitation that, the desa is not subordinate of sub-districts, because the sub-districts are part of the district/city, and the desa is not part of the "perangkat-daerah (area apparatus)".

Unlike the Kelurahan, Desa has the right to regulate the wider region. But in its development, a *desa* can be converted into a *kelurahan* status.

Federalism versus Unitary

Strictly speaking, Federalism versus Unitary has a characteristic that is not equal in understanding thinking (psychological, mental, philosophical) and practical behaviour. Federalism requires mutual understanding awakened the so-called solidarity because it is focused on togetherness, while, on the other hand, Unitary want harmony or the so-called emancipation, caving, understanding or tolerance because it emphasized on unity.

Federalism is therefore more moderate and democratic freely while Unitary is more rigid and guided (non-democratic) due to obey the principle of unity and stability.

Federalism in the smallest community in kampung countryside, nagari and others became trapped by the application of a village unitary with laws regulating all the details.

Exposure of the foregoing, it is further submitted that what is shown here in this chapter is a mystery then work that true there because through this exposure we have been close to the inner structure of the conditions that appear on the surface of the public crowded. In this case opposes the existence of Federalism in Indonesia Case Melanesian-Papuans in the order Unitary of NKRI.

The existence of Melanesian-Papua Federalism in the Unitary of NKRI as shown above can provide access opportunities but can also be inhibiting excesses.

Therefore it could be said that:

1. Federalism in Indonesia as Melanesian-Papua case was confined and depressed because of Unitary of NKRI that solely focus on the stability of the region or territory with the aim of maintaining the sovereignty over the territories so that escape from responsibility and liability of balance.

2. In position of inbalancing, the unit federlaisme tends to loosen the embrace of Unitary adhesive which tend to impose one color and pattern will push away or split option that can also be said to be potentially cohesive.

3. The existence of Unitary of NKRI will be in measures of closeness embrace constantly tested against the appearance of federalism that although it has been threatened fragile that the smallest unit in this village.

4. Federalism of Melanesian-Papua which was originally integrated actually have nothing to lose in the Unitary of NKRI that rocked by Federalism in Indonesia, but the question is how the separation process that went smoothly.

Federalism is the right shape for building the system of government in Indonesia because it consists of a variety of ethnic groups and languages from Aceh to Maluku. Each of these tribes has historical and social background of different cultures.

Into one unity more due to historical reasons because of the colonization by the Dutch and British who later led anti-colonial sentiment which later became the breath of the formation of Indonesia.

The imposition of a unitary form is not really appropriate because there is not a reason to unite. In a sense, forced unitary form will actually have an impact on the dominance of a particular ethnic group as the leader of the nation and make other tribes as a follower or concomitant terms of where that has happened since the government was formed in 1945. The dominance of Java ethnic groups in the government of Indonesia so pronounced, while the other tribe of the nations just as followers in the government that actually has been enshrined in the state constitution in article

governing who is eligible to be President of Indonesia with the phrase "President of Indonesia is a native of Indonesia" and said actually means "Father and Mother is Javanese". Unitary of Indonesia does not depart from the historical and philosophical clear and mutually recognized such as the election symbol of the state "Eagle" and the motto of the State "Unity in Diversity" actually shows the dominance of understanding the state of a tribe and then force it to be understood mutually recognized nationally and this actually is not politically strong.

It is increasingly clear when the system of government then becomes concentrated in Jakarta and Java, as a symbol of power or government and then gave birth centralized system of government or centralization shown by two periods of order which is the Old Order and New Order were both dominated by tribes of Java both in government and in parliament politically. Javanese ethnic groups then became very superior and determine all strategic policy on the development and future of the country. An approach to governance which is then evokes resistance area and then turned off the stigma of "treason".

Papua federalism is a historical and cultural fact because the word "Papua" itself means plural later in the further development of the agreed division of culture and civilization region sons of Papuan tribes consisting of seven (7) area of culture. Thus the approach to development and governance in Papua actually means to refer to seven (7) of the region and can not be made equal because each has its culture, language, communities and regions with traditional governance of vary systems.

OTSUS as development approach is actually another form and the forced unification of the unification of Papua in the context of the problems with benchmarks or indicators to be equated subsequently leading to failure. This is because, it does not depart from the implementation of cultural values and life (civilization) understood of each indigenous and territories. The impact clear rejection of Autonomy that occurred consecutively since 2005, 2008 and 2010.

Federalism of Papua then intervened by the central government and governance approaches of unitary which gives great authority to the central government to set up all the resources (resource)

which is of strategic importance related to the life of many have resulted in the exploitation of non-stop on natural resources highly ignores aspects of human rights of Papuan tribes and nations as the legitimate owner of the existing natural resources. Papua has become the destination for those who want to get a better life, so that the reason for the influx of migrants in various forms both are accommodated by the Government through transmigration program or because of work and want to change lives by working in Papua.

Villages in Papua since the ancient time being in the perspective of the culture and customs in fact are units of smallest original autonomy carry 5 important authorities which are the authority over territory and natural resources, the authority to regulate customs and (original) administration, the authority to manage and develop the customs authority to implement the law customs and customary of judicial authority. This is the original authority possessed by indigenous peoples in seven (7) area of culture that is practiced by generations and actually become a system of tremendous force of Federalism of Papua recognized from Sorong to Samarai.

The Indonesian government has imposed unitary system by implementing a system of village administration since 1974 who later made quite an impact in this area have weakened federalism of Papua. Village Heads expanded authority concerning the administration and customs make it a very superior subsequently leading to the village chief and then freely and openly trample indigenous or local authority leadership. System of supreme decision making in the native government recognized and appreciated the presence and the then neglected or abandoned replaced with a system of deliberation village that gives space to anyone freely to attend to discuss development programs and village life along the line and supporting government policies (Politics). Government intervention and engineering of the Central Government in order to strengthen the system of unitary increasingly making powerless the leaders and local leadership system and ultimately have an impact on the breakdown of the chain of the relationship between the 7 regions, including among indigenous cultures in each region. Villages in Papua since the

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Unitary state is not the right format for the government that is geographically separated in the regions and tribes and languages. Local historical background different should be a strong reference to not encourage the unity government system for not having a strong adhesive power. In the context of Indonesia actually a federal government system is the ideal form to unify the region, history, customs and different cultures with the delegation of authority that is equitable and fair to each region to set governance

and development based on the context of the problems and needs as well as local destinations.

Perspective

Nobleness of federalism in the smallest unit in this case "kampung" during the run definitely regain its trademark as a requirement if we are to understand the various movements exist even started partially e.g. tribal councils, unit tribal region and harmony (Madura, Batak, Malay, Dayak, etc.), monarchy (Cirebon, Banten, Yogyakarta, Solo, Bone, Tidore, etc.), and other real effort in Aceh, Maluku and others with the aim of leading federalist.

Farther and wider than that, in the end to this discussion, a light or slit to rescue Indonesian names can only survive if access is opened or maintained in a manner of unitary stretch to understand the interests of Federalism which was again stretched. Federalism of Indonesia to curb so at least remain the name of Indonesia, so, Papua Melanesia friendship can be brought in by first acknowledging its existence as a nation and new neighbors who had long hung out, are the security measures continue.

The presence of Indonesian citizens choose to become citizens mingled with its neighbors who is Papua-Melanesian State in the Federal Republic of West Papua is not improbable because of the presence of the burden of feeling and other dependents can be divided.

In that position, there is no difference between natives and newcomers as well as the implementation of special autonomy so far. Because the existing and valid is the only citizen either by right of blood, right of soil, and right recognition (Latin: *ius sanguinis*, *ius soli*, *ius cognitia*) due to the history of integration (West Papua to Indonesia), due to International principles of citizenship.

Thus, to get answers to the questions of the formulation of the second issue of "Do, People of Melanesia-Papua and People of Indonesia who inhabit the Land of Papua can together according to the order of Papua-Melanesian which is federalist?" Its seems not to be very beneficial for people of Melanesian-Papua to be in the Indonesian unitary system that completely curb.

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3 Prestige and powers of "the World Big Power", Tanah Papua as specfic case

Don Augusthinus L. **Flassy**

Introduction

The title, Prestige and Powers of “The World Big Power", Tanah Papua as Specific Case, is meant Papua as Particular Specific Case in the International foray. The title is intended to address the 3rd formulation of the problem, namely, “Does the existing of Tanah Papua in Indonesia has become the world's problems then it is up back to the prestige and powers of the great world power which in this case the United States that if the will of fellow Melanesia nations’ allied through Peace Diplomacy may a chance to win the recognition of the United Nations (UN)? This premise is important to understand, because it would provide certainty for anyone, especially the Papuans to have a handle on how it should respond to the idealism or ideology of "M”/Merdeka (Freedom) that has lasted so far. Similarly for sympathizers’ parties as well as challenging to get a benchmark of measures reconciliation and settlement are consistent and based on International criteria relating to this. In our expectations presumably the existing settlement may be mutually beneficial to either party’s alias, no win-no loose or *win-win solution* for the

opposites. But especially must be understood the role of Prestige and Powers of "The World Big Power"[1] as intended. Discussion of "the prestige and (strength of) powers" here is to mean of the "World Great Powers" relating to social problems due to both direct and indirect influence on the social and environmental good presence on a narrow scale of human in particular and environmental groups as well as large-scale existence of a nation or a country and even globally. As we understood that the Prestige and the "strength" of power in any scale is a result of operations or production originating from a particular source. On a scale of understated, someone who was nicknamed "big-man" or "mighty man" in the community of the Dani tribe in the central highlands of Tanah Papua for example, is not necessarily be so, but it is the result of work that has been built with all kinds of effort especially inadequate social group certain human person making capacity as leader, protector, role model, and life support certain groups or communities concerned. So in any modern scale Prestige and Strength Power created as by means of production presented and maintained systematically.

The members who as follower and who grated can receive a fairly stable pattern well as sub-ordinate or super-ordinate. In a sense there is an emotional connection and relationships for other purposes, for example, the influence of the territorial area or region and so on including because of imperialism even as hard as any experience before that, for example intimacy between the East Timor and Indonesia, Indonesia and the Netherlands, India and United Kingdom, etc. But also of ever happened hostilities in the

[1]Although, according to Pew, 2013, Research Centre for the People & the Press; [Retrieved from] Prestige and Power of the United States increasingly decline, but in reality in the world until now, the composition of the Prestige and Power of "Strength-Power" (The World) are ranked as: USA (economic well supported by power projection of achieving infantry of medium high prestige); Chinese (strong economic, projection of power lower, although still not necessary); Germany (good economy and major and modern military); French (strong economic and military good); English (capable in military and economic); Brazil (good economy and stock a massive labor); India (a good economy and massive stock of labors) while Japan (strong economically and military well and truly potential).

war, for example, Japan by the United States in World War II was the enemy, but in the present time since the Cold War lasted until the end, Japan is one of the strong US' ally. Other interest is creating a safety belt for the existence of the state; an example of Alaska on the north horizon of the equator related land by Canada is one of the States of the United States although it has nothing to do directly with any land boundary with other state in the United States. Likewise is also with the Island of Hawaii and North Samoa in Polynesia Northern Pacific Ocean are states of the United States because of certain considerations. Similarly, the State of Panama in Central America protected by the United States in connection with the Panama Canal which is the US property in connecting Atlantic Ocean to the Pacific Ocean.[2]

In this discussion, the locus and focus specifically on the Prestige and Powers of "The World Big Power" being played by both the United States and the Soviet Union, each with members of allies during the Cold War. Beginning after World War II in this case the United States emerged as the winner once won great prestige and power over the world. According to Francis O. Wilcox (1945: 943-956) the strength of the most important of which is the holder of the veto right (veto) among five members of the United Nations (UN), which consists of the United States itself, Great Britain, France, the Soviet Union or at present Russia and China previously held by the Nationalist Republic of China which is now called Taiwan. Their voices and influence in the UN is able to cancel or accept any decision which is generated in this World Body. And, this is the reality of great power over the world. Although there are 5 members of veto as mentioned before, but it can be said the United States is superior among the others in terms of economic power, military and international politics because it would hook comradeship ally or sides in this case with the UK and France, while Russia certainly just took People Rupublic of China (PRC). Rightly so, although France sometimes not always obedient as the Great Britain did, for example in terms of sentencing

[2] Data on Panama obtained directly from the experience of the Maritime Sailors Mr. Zadrack Taime trip as outlined in his Autobiography entitled *Aku dan Kapal Ku: Dari Danau Sentani Menuju Samedera Luas (Me and My Ship: From Sentani Lake to the Big Ocean)*, 2014: 90-91.

embargo against one or several countries in the Middle East for example, on the subject of nuclear weapons, France does not even come entirely. Throughout can be recorded, with the prestige and power which was obtained, the United States also has been sacrificed various parties, including this specifics, that of the nation of Papua in Tanah Papua. In this case as been understood, the Papua fighters for "M"/Merdeka Papua, that the United States has used Tanah Papua as a pledge to curb communism by persuading Sukarno and then Indonesia can be freely triumphed in Papua while on the other hand also at the same time ejecting the Netherlands which was one of the thick member of Allied Forces (Allied Powers) out of Tanah Papua in 1962 and then handed over to UNTEA-UN, further on May 1, 1963 submission forwarded to the Government of Indonesia. So, began what is called "jalan sengsara (the miserable) Papua" rather than "jalan sejarah (the history of) Papua", since then. As alleged, the United States since that applies deaf and blind and completely ambivalent about the fate of the nation of Papua of Tanah Papua.

Tempers, Tanah Papua which although different interest because of international interest played by the United States in the Cold War accept the fact of being integrated part of or rather to utter invaded and annexed with in the Republic of Indonesia/NKRI. Of course was reinforced by the subterfuge of political horse-trading which called Bunker's (US Ambassador to UN in 1962) Plan as a forerunner to the New York Agreement (NYA) 1962, launched by the UN. Carelessly, as inferred by Drooglever (2004) of the Institute of History of the Netherlands based on the results of interviews with former members of the DMP, that the NYA applied far from fair conscience of humanity, full of intimidating, contrary to human rights, including not comply with the provisions of the NYA intended or in general contrary to the relevant provisions of the UN Charter 1945 and the UN Universal Declaration of Human Rights 1948. Which is referred to as the title of the book "*Een Daad van Vije Keuze de Papoea's van Westelijk New Guinea en de Grenzen van het zelfbeshikkings recht* (The Papuans of Western New Guinea and the limitations of the right to self-determination)." Well is the prestige and power earned by the United States since the end of World War

II until the post of Cold War to the fall of the Soviet Union, apparently, did not constitute any dignity attempt to restore the nation of Papua and Tanah Papua in the position and status of its original in 1962 as the nation and territory entitled to an independent and sovereign and self-governing as Agreements and Decisions of the South Pacific Commission (SPC), the R-Day 1947 in Canberra[3] so widely believed among the Papuans, especially the bureaucrats of the era of Ex-*Gouvernement van Nederlands Nieuw Guinea* (Government of the Netherland New Guinea) as noted by A. Mampioper in his book (1979) entitled "*Jayapura, Ketika Perang Pacific* (Jayapura, During the Pacific War)" and (1993) "*Samudera Pasifik dalam Strategi Pertahanan dan Keamanan* (The Pacific Ocean in Strategy of Defense and Security)". According to this author, such an understanding should be appointed to look at the fairness of acts and voyage of the Papua Nation so far and achievement in the future. How far these possibilities occurred, let us search the following further discussion.

Formulation of the problems: Formulation of the problems of this study in the form of answers to some fundamental questions follows: (1) How to understand the present Melanesian-Papua inhabiting the Tanah Papua? (2) Whether, the Melanesian- Papua and Indonesian people who inhabit the Tanah Papua can be together according to the federalist order of Melanesian-Papua? (3).Whether, the existing of Papua in Indonesia has become the world's problems? (4). How customary conditions that existed at the Indonesian and the Papuans met through the negotiation of a futurity of peace and dignity in a 2000s version of Round Table Conference (RTC), to a peaceful and dignified solution (recognition of sovereignty of West Papua) anyway? The answer to the questions intended above, will appear in the exposure of the 5 main topics. Each of the main topics titled (1) "Hidden Structure [hɪdən strʌktʧər]" in the Socio-Cultural Meaning of Melanesian-Papua highlights Papuanistics and Melanesianology; (2) Prestige

[3] The South Pacific Commission in 1947 assembled the Canberra Agreement, two years before the Round Table Conference (RTC) held in The Hague, Netherlands in 1949 set the Sovereignty and State of Indonesia (RIS) which on same time Papua granted Special Autonomy status of Gouvernement van Nederlands Nieuw Guinea.

and Power explained how the influence of "the world big powers" to the problem of Papua; (3) Federalism in Indonesia reveal Special Specific Cases of Papuans Melanesian inhabiting Tanah Papua versus the unitary Republic of Indonesia (NKRI); (4) Constitution vis-à-vis Constitution describes the philosophical correlation between Indonesian constitution 1945 versus Papua constitution 1999; (5) Declaration of Unilateral Independence (UDI) October 19, 2011, on independence of the nation of Melanesian-Papuan inhabiting Tanah Papua and the Federal Republic of West Papua (NFRPB) on a Roadmap Turning as a path back toward Papua Politics Manifest October 19, 1961 and the Declaration of December 1, 1961 to address the impasse diplomatic and political communication as well as the tendency of ethnic cleansing (extinction of ethnic) of Melanesian-Papua people. According to 2010 Census data, the number of indigenous people of Melanesia just 570,000 or 30%, 2 million or 70% more are migrants, alias in solidarity with Indonesia Melanesian-Papuans lost their lives as were killed 546.126 (Elmslie, 2010 in Selangkah Magazine).

Writing purposes: This research aims to explain "identity" of Melanesian-Papua who inhabiting Tanah Papua through followings topics relating:

1. The existence of Papuans as part of Melanesia.
2. Present Papuans in the NKRI.
3. The role of prestige and powers of "World Great Powers".
4. Basic Ideology of Melanesian-Papua versus Basic Ideology of Indonesia.
5. Step of Re-roadmap of UDI West Papua and its implications.

Benefits: The benefits of this research are thus:

1. In order for universities across Indonesia has a responsibility to educate students to be able to live together in diversity and is able to give a guarantee of life for religion, ethnicity and culture of others. The understanding to Papua-being and Indonesia's in Tanah Papua would not by Papuan only but also of Indonesian citizens in generally through the campus. To that end, the Cendrawasih University (Uncen) can take on the role of dedication for its existence.

2. That there is the recognition and understanding of the existence and identity as well as the background of ideological and philosophical-of Melanesian-Papua.

3. In order to create a peaceful and prosperous life, mutual respect among the population in Tanah Papua with the advanced ways of dignity and human rights.

4. In order to create a genuine assessment that should be highlighted instead of *right or wrong is my country* but should put forward *right is right-wrong is not right but wrong*.

5. To be comprehensible for the creation of a peaceful and dignified way for the both sides, Papua and Indonesia, as a neighboring nation to change of the status would not weakening or acts of separatism but it is a natural thing in terms of the aspects of feasibility.

Scope: This study focuses on the Nation People of Papuan in being with the Indonesian people, because the process of international interest and for which have undergone an uphill battle. After 50 years of being in a range of pressures and uncertain position in the midst of silencing and halted diplomacy, dialogue and negotiation as well as the threat of ethnic extinction, Nation People of Papuan declare the UDI of the Nation of Papua in West Papua and NFRPB on October 19, 2011; and is now undergoing various efforts towards the world recognition as well as all the implications of its effect on the lives of all citizens in Tanah Papua (acknowledge the latest global in the Pacific of Melanesian Spearhead Group/MSG and the Pacific Island Forum/PIF: Indonesia accepted as Associate Member insted Papua accepted as Observer).

Literature review

Regarding prestige and power, Joe Cheng (2014) shows, there are really two ways to climb up the social rank to gain leadership and impressive appearance of others (ed. the other party) with the skill or power (ed. strength) through basic domination. By measuring the level of influence and visual attention, we find that people (ed. the parties) are subject to and easily see the leaders of prestigious and dominating (ed. they who are dominated by). In connection with the prestige and dominance (ed. power) is seen

and recognized as a sign of leadership, which shows that people tend to prefer the dominant leader with prestige. Such fact may help explain why many business and political leaders are successful so aggressive with various challenging matters. In this regard, for example, the late US President John F. Kennedy and the late President Sukarno in the 1960s even Hitler with Nazi Germany in his time or beforehand Napoleon Bonaparte in France. Meanwhile, earlier on the same topic concerns the United States, with the underlying theories about the power elite or the well-known rule of the world. According to C. Wright Mills (1956) the governing elites gain power through three areas of membership, namely (1) the highest political leaders, including the president and several key cabinet members and advisors nearby; (2) The owners and directors of large companies; and (3) military high-ranking, which is part of a close-knit group. It also said that, although these people are close-knit group, they are not part of the conspiracy that secretly manipulates the events of their own interests in manner of selfish.

Furthermore it is said, for the majority of the elite to respect civil liberties, following established constitutional principles, and operates in an open and peaceful, away from dictatorship, does not depend on terror, the secret police, or arrest in the middle of the night to get the road (ed. secret informen). And so it was not supposed to be so, as it really is. Membership is also not covered, although many members have enjoyed power in life based on their existence primarily because they were born into a prominent family. However, those who work hard usually enjoy more luck, and showed maturity and a greater willingness to adopt the values of the elite which allows it to work in the higher circles although they start from the bottom, in the sense not because derivatives alone. Furthermore, also is added that, the elite force usually comes from repression or legacy basically derived from the highest position control in the hierarchy of politics and business and of values and shared belief in the Strength and the Politics Power. In this regard politics as an activity exploited seek and maintain power in society. So what is meant by *power* and *strength* (authority) generally accepted as the ability to influence others to think and act according to the will that affect, and are seen as the

interaction between those who affect to the affected parties. Furthermore, that power is seen as a symptom that is always present in the political process, but there is no agreement on the meaning of power among political scientists. According Paramitha Gracia (2009), there are various opinions advocating abandoning the concept of power because it is vague and emotional connotations, but as usual to sound, politics without power is like religion without morality. Paramitha (idem) appoint, there is an interesting effort has been done to measure the ability or capability of the concept of power. One of the international political scientists named Ray S. Cline. In connection with this, Cline was able to put forward method of power effective. Scientifically, it has developed a simple formula that can not be called as a measure of "exact" to the power, but it can be justified in quantification. The formula that successfully made pleased with this, namely:

$$Pp = (C+E+M) \times (S+W)$$

Description:
Pp= Perception of power,
C = Critical mass: population and area,
E = Economy Capability,
M = Military Capability,
S = Strategic objectives,
W = Will/desire to achieve national goals.

In the repertory of political science according to Ramlan Surbakti (1992: 57) there are a number of concepts related to power; such influence, persuasion, manipulation, coercion (threats by demonstration of power), force (the use of physical pressure) and authority. In connection with the association of the political forces, we can conclude that there can be no force - in any case that is not only political - in the absence of power. So the discussion of political forces, first of all we need to elaborate on the concept of power.

Paradigm: What is meant by a great power here is a sovereign state that is recognized as having the ability to direct influence on a global scale. Typical big power has military and economic power,

and power influence (strength impact) at the level of global diplomatic, which could cause the power of the medium or small force to consider the opinion of the big powers' before taking action on their own. The Theory of International Relations has been suggested that the status of big power can be characterized in the power capabilities, spatial aspects and dimensions of status. As mentioned by Fueter Eduard (1922), Danilovic Vesna (2002) and Peter Howard (2008), sometimes the great power status was officially recognized in conferences such as the Congress of Vienna or international structures like the UN Security Council. At that knowledge, as according to Paul, *et al.*, (2005: 59), "Great+power" *Balance of Power Accordingly, the great powers after the Cold War are Britain, China, France, Germany, Japan, Russia, and the United States* (*of America*). At the same time, the informal status of a great power can be recognized and balanced in forums such: "the G7" or "the G8", etc. The term "great power" by Charles Webster (1931: 307) was first used to represent the most important force in Europe during the post-Napoleon (French, 1815-1848). In the sense of "the Super Powers" that time, was "Concert of Europe" and claimed the right to enforce collective peace treaty of post-war. The formalization of the division between the small powers according to Toje, (2010) even the European Union included, and that the great power has been acknowledge since the case of the signing of the Chaumont Treaty 1814[4]. Since then, the international power balance has shifted a number of times, most dramatically during World War I (1909-1914) and World War II (1942-1945). As many countries are widely regarded as great power, there is no definitive list of it. In the literature, the alternative term to great power as a world power or major strength, while going as this term may also interchangeable with "supper *power country* (superpower state)".

[4] Chaumont agreement is a series of separate agreements but identically worded signed between the Austrian Empire, Kingdom of Prussia, the Russian Empire and the United Kingdom on 1 March 1814, although the actual battle recently took place on March 9 or 19. The agreement was intended to draw power of the Sixth Coalition into a close alliance in this case the French rejected the peace terms offered. Then each party agreed to put 150,000 troops in the field to ensure European peace against France aggression for twenty years.

Characteristics: There is no specified characteristics or determined from what in the reality so-called "great power". Characteristics of the "great power" is often treated as an empirical sense which is clear how the judge. But according to Waltz, Kenneth (1979: 131) on this complicated approach has the disadvantage that because it is very subjectivity. As a result, there is an attempt to bring down some common criteria for lift-up certain important elements as the status of the so-called "great power". Early writings on this subject therefore tend to judge the state with realist criteria, as revealed by the historian A.J.P. Taylor (1954) when noted that "the great power test is a test of power for the war", meaning "Fight for Peace". Then expand this thesis by trying to determine the overall strength in terms of military, economic, and political capacity. As noted, the World War II ended, Japan achieved an increase of rebuilding from the ruins mainly due to the fallout from the US atomic bomb that destroyed-bullion two main cities Hiroshima and Nagasaki. Japan's new constitution in 1947 allowing democracy for all citizens in this regard include women whom before World War II were not given the right to vote and the opportunity to exercise their rights. Soldiers or Armed Forces in the same constitution is not enforced, but was replaced by civil defense forces (Manchester William, 1993, Postwar Japan [Retrieved from] said:

Japan was occupied by the Allied Powers until 28 April 1952. During the period of the occupation, Japan was changed to a democratic state. By the enforcement of the Constitution of Japan on 3 May 1947, the Empire of Japan was dissolved. Democratic politics: the abolition of the secret police in October 1945, the participation of women in politics in April 1946, the Fundamental Law of Education, 1947, and so on. Prewar Japanese politicians (former empire) were convicted in the Tokyo Trial. But the supreme politician Emperor Hirohito was not convicted, and was enthroned to the emperor of the new state. After the death of seven war criminals, some of those convicted in the Tokyo Trial were restored to political positions. The reactionary wave is called the "reverse course", considered to be an effect of the Cold War. In this way, Postwar Japan started under the nuclear umbrella of the United States. Furthermore Kenneth Waltz (idem) as the founder

of the theory of Neorealist states that international relations use a set of five criteria to determine the "great power" is equal to population and area; lasting sources of power (immortal resources); the ability of the economy (economic capacity); political stability and politics competence; as well as military power (military force), see the formulation of Ray S. Cline in 3.1.1.Prestige and Power, shown above. According to that, Vesna Danilovic (idem) states that the criteria on the main points mentioned before, once again formulated into only three main form of *power capability* (ability of power), *spatial aspects*, and *status* (rank).

Dimensions of Power: As mentioned above, for many (people), the ability of the power is the only criterion. Even under more extensive tests, the force is a vital aspect. This aspect has been tested and accepted in many respects although it is not completely clear. This is because need to be approached with a different concept of great power, with the conceptualization of the world situation, of multi-polarity for an extraordinary pattern of hegemony. In his essay titled, "France Diplomacy in Period of Postwar" (1960: 204) Jean-Baptiste Duroselle who is also a historian, talked about the concept of multi-polarity, that, "A great power is one thing which is able to maintain the independence of its own against the other single power. Furthermore, according to Duroselle (1962) similarly, all countries have geographic coverage, interest, action, or power projected. This is an important factor in distinguishing the great power of regional powers with the definition of the scope of the regional powers is limited to its territory. Also suggests that the great powers should possess real influence in the sense of covering the entire scope of the existing international system. Arnold J. Toynbee (1926), for example, observed that "great powers can be defined as a political force exerting the effect of co-extensive (extra extents) with the widest range of communities in which it operates. In *Great Power* stated that the 'world power' is because Western Community has now become "*world-wide* (the vast world)". Richard J Stoll (1989) has suggested that the great powers should have the capacity to engage in extra-regional affairs, and conversely that the great powers should have extra-regional interests, which are two propositions that are often closely linked.

Dimensions of Status: Formal or informal recognition of the status of the magnitude-nation force also becomes the criteria for being a great power. As noted by the political scientist George Modelski (1972: 141) stating that "big power status with strong conditions sometimes confusing ....; did infect evolusion from the role played by the countries of powerful military in the previous period. But the power system also great instituted strong position of the state, including rights and obligations." This approach limits the analysis to the post-Congress of Vienna (September 1814 till June 1815), about the great power that was first formally recognized. Vesna Danilovic (idem) assess, in the absence of formal measures such as recognition, it has been suggested that the status of great power can arise by implication, namely by assessing the nature of a country's relationship with other major powers. While Domke William K. (1989) said a further option is to check the state's willingness to act as a great power. As a nation, rarely will claim that he acted like that, it usually requires a retrospective examination of state behavior. Consequently, it is of limited use in establishing the nature of contemporary power, at least without subjective observation exercise. Other important criteria throughout history is that great power must have enough influence to be included in discussions of political and diplomatic questions daily, and have an influence on the final result of the resolution. Historically, when the great political questions were addressed, some major powers met to discuss it. Before the era of groups such as the UN, the meeting participants named unofficially, but decided based on their great power status. This is a conference that set questions based on events of great historical importance. It is possible and can mean deciding political resolution of various geographical and nationalist claims after a major conflict, or other contexts, especially the post-war. [5] There are several historical conferences and agreements that display this pattern, such as the Congress of Vienna (1815), the Congress of

[5] In comparison we do understand the experience of West Papua from the involving of South Pacific Commission in 1947 until the Melanesian Spearhead Group and the Pacific Island Forum in the decade of 2000 to 2020.

Berlin (1884), the Treaty of Versailles (1919) and the Treaty of Westphalia (1946), which redrew the map of Europe.

Description: About this subchapter, let us understand the linkages of barrage the Prestige and Great Powers of the World and the conditions under which the West Papua unavoidable in a broad conspiracy as follows.

Conspiracy of Interests: Actually been since before and after World War II, the world's attention directed to the strategic position of West Papua, especially Japan and Germany to paralyze Australia in order to master the Pacific although the main enemy is the United States. For this purpose, as is shown in Flassy & Tuhuleruw (2013: 32), Japan and Germany have implemented various strategic activities in Manokwari, Nabire and Sentani-Hollandia and then in a situation of World War II war facilities directly used for example a cotton plantation in Kemiri Sentani or Hollandia Drum was changed into a runway of fighter, and so on. In regard to Indonesia and the Netherlands, West Papua after the Round Table Conference in The Hague 1949, received a special status as a privileged position which is regulated under provincial autonomy of *Gouvernement van Nederland Nieuw Guinea* immediately after the announced of the RIS State by the Government of the Netherlands. Similarly, as shown by Mampioper (1972), even a year earlier, in 1948, in Sydney Australia have also ongoing conference of the South Pacific Commission (SPC) in its decision, among others, will provide opportunity of Self Government (Self-governing) for the nations and colonies in the South Pacific, in this case including the Netherlands New Guinea or now known as Tanah Papua. SPC members was 6 countries which had colonies in the South Pacific including Australia, the Netherlands, New Zealand, Britain, France and of course also the United States.

In a sense, in a position as the Prestige and Strength of the World, the United States very much understands Tanah Papua. On the spirit of the hearing of SPC intended, the Netherlands boost the development of Papuans in West New Guinea and within 10 years was evident preparation of the country for the Free and Sovereign became Own Country as promised by the Netherlands (member of SPC) will take place in 1970, including the program of

Papoeanizering (Papuanizing) or empowerment of the Papuans.[6] From the United States regardless of good faith on the SPC, 1948[7], since from 1959 to 1962 few people in the United States government desirous that the Dutch handed the colony of West New Guinea (West Papua) to Indonesia but members of the United Nations can not legally buy, sell, or trade in people. On signs the US are actually in violation of Article 100 of the UN Charter is however not ignored, then by understanding the UN General Assembly resolution number 448 of 1950[8], Dutch legally recognizes that West Papua is not their territory but it is territory of not-self government which therefore the Netherlands shall be subject to Article 73 of the UN Charter [9] contains a statement about "*Trusty Territory*" or "*The None Self Government Territory*". Under the UN Charter, the Netherlands only can take two ways, namely left West Papua and replaced by Indonesia:

a) if the West Papua became a member of the United Nations (UN) and then (UN) asked Indonesia is to take care of.

b) if the General Assembly under Article 75 to 85 of the UN Charter, namely the *International Trusteeship System* to take over the responsibility of West Papua by asking Indonesia acting as the attorney of the UN to meet the requirements of Article 76 of the UN Charter.

Responding to the will and the submission of the Netherlands to the United Nations, as reported [Retrieved from], The New Guinea Council had lounched The 1962 West Papuan National Statement "*New Guinea Council of Advisory Note Concerning the use*

[6] This is the time of "Eden" for the nation of Papua on this part of the earth, enjoying fiscal and its own currency, stamps and seals of itself, migration policy and customs of itself, its own flag, own anthem, and that the main price is one self identity as "nation of Papua".

[7] The series of stories about West Papua pleased with this can be followed at the UN summary of Administrative History (-Notice- If the United Nations renames the file again, this is a copy of it ag-059 UNTEA.pdf).

[8] The UN Resolution no. 448 1950 was authorizing Netherlands New Guinea (West Papua) as The Non Self Governing Territory to become Responsibilities of the UN Commission of Decolonization (24th Committee of the UN).

[9] In the complete data, see Appendix I, page UN Charter and Annex II Statement of Papua Council on page 65.

of the right to self-determination" containing among others number. V a declared:

> "Administration by Indonesia is rejected, because in the New Guinea issue Indonesia is the claiming party and therefore is not neutral. Consequently Indonesia will not enable the Papuan people to exercise its right to self-determination in freedom".

However, less or even not received any attention of the United Nations (Great Grand Power), then until recently was wracked West Papua suffering under the option "b" because it does not mean comply with Articles 75 to 78 of the UN itself Charter. More specifically, in this case, either the trusteeship or the extension of the UN's hand Indonesia and the United Nations itself did not comply with Article 76 of the Charter intended. With the 'New York Agreement' can not be arbitrarily trade West Papua. This agreement requires the General Assembly is legally responsible for West Papua under Articles 75-85 of the UN Charter. Reasons which also make the Security Council's five permanent members (the Security Council) are responsible for West Papua under Article 85-91 of the UN Charter as a member of Trusteeship Council (Board of Trustees).[10]

Colony and Trusty Territory: Complementing the knowledge of West Papua as Trusty Territory very closely with what is called *Colony* then need to be given some explanation of what is intended. Colony is "a political territory controlled by a distant country". The area concerned and its people are under the administrative control of foreign politics.[11] In terms of the new world, a colony as such is

[10] On developments in Australia's past there was even a petition was sent to Canberra in May 2015 and asked the Australian government to fulfill its legal obligations by placing the 1752 General Assembly resolution on the agenda Trusteeship Council. All Australians are encouraged to download, sign or collect signatures as described in the petition.

[11] Meanwhile, according to Wikipedia, the free encyclopedia: In politics and history of the colony a territory is under the direct political control of the different countries (foreign) from its own territory. In ancient times the city-state colonies are often found as the colony itself. Some colonies were historically the state, while the others are areas with no certainty of state from the very beginning of their existence. Metropolitan country is a country that has colonies. A simple form is

a *non-self-government territory* (non-self-governing territories), which is also to externally obtain UN membership even though the administration is governed by the Occupied State or Foreign Country as affirmation of the law according to Chapter XI of the UN Charter.[12] People of Papua and the Country of West Papua in this case be subject to the claims of the Dutch Colonial in the 19th century under the nominal rule of the Netherlands until the United Nations control of the colony in October 1962 and on May 1, 1963 transferred to Indonesia as a member of the United Nations. Colonization of the United Nations appeared to have lasted for over fifty years (more half a century) which according to the Papuans (Wonda, 2005) is full of terror and halted of right to vote, the right to assemble, and the right to a decent life. In this understanding, people of Papua and the Country of West Papua are under an administrator of the UN option, namely Indonesia.[13]

This is the "hidden" of the contents of the text contained in article 12 of the Charter (or Constitution) of the UN, which is a colony that has been tied up by the United Nations and be the burden of legal responsibility. Is one type of "trust territory" referred to the UN colonies predetermined execution the administration under Article 85 and Chapter XII of the UN Charter in accordance with Article 77 section 1 (c). West Papua to became trust territory of the UN when the General Assembly assembles 1752 (XVII) resolution approved the occupation of the United Nations and the administration of West New Guinea (West Papua), as contained in Article 85 of the UN Charter which allows the General Assembly to conduct affairs transferred to members of

found for example a pattern of "silimo" (family village) of Dani society in the central highlands of West Papua which is controlled solely by the head of the clan (not the big-man and the head of the tribe or the father of social somewhat under control of Ondofolo in tribal Sentani).

[12] To help mastery, in Annex I, deliberately shown UN Charter referred to in the United Nations.

[13] Reports by TAPOL and legal studies at Yale University in 2004 tells about violations of human rights by UN Member namely Indonesia in West Papua. An Application of the Law of Genocide as Control History by UN member in "trusty territory" or a United Nations Trust Territory by its own members.

the UN in this case Indonesia. In that regard, had held Communiqué of Rome in 1969 between the Netherlands, Indonesia, the United States and the Asian Development Bank on the development of Papua for 25 years, for which it was formed Irian Jaya Joint Development Foundation (IJDF), which therefore Dr. Thomas Wapai Wanggai sued in 1988.[14]

Drama chronology ***de 'l'homme par 'l'homme de du situons*** **by the UN:** In conjunction with the case of West Papua, one should shock if acknowledge Martin Luther King, the legendary of equality skin color in the United States, by saying:

> "Man's inhumanity to man is not only perpetrated by the vitriolic actions of those who are bad, it is also perpetrated by vitiating inaction of those who are good."

Humanitarian drama *de 'l'homme par' l'homme de du situons* (savagery of humans by humans) is thus carried out by the United Nations to West Papua on the process described above which is certainly not devoid of knowledge of the Prestige and the Great Powers at least so understood by the Papuans. According to Summary of the UN Administration History (UN Historical File; ag-059 UNTEA.pdf Google Translate for Business: Translator ToolkitWebsite TranslatorGlobal Market Finder) "humanitarian drama" referred to, took place as follows:

Sep 1958 - Dutch Labour Party proposed that West Papua by the UN translate into "trusty territory".

Jan 1959 - US Ambassador Howard Jones appointed the United Nations as Trusteeship for West Papua as a good solution.

May 1959 - Councillor John Henderson at the US Embassy in Jakarta shown the details of the scheme which is illegal to use by the UN as the Trust to acquire Indonesia (ed. so that Sukarno did not become communists and the attractiveness of natural resources in the form of "gold, silver, copper, oil, gas etc.," which otherwise could fall into the hands of America) by trading West Papua.

Apr 1961 - Netherlands asked the New Guinea Council to declare in a certain year or date of self-determination (ed. Selected

[14] However surfaced with the Free State of West Melanesia Fourteen-star flag is not supposed to be the State of West Papua Merdeka Morning Star flag (an error history).

through Papua National Committee produces Manifest Politics October 19, 1961, declared December 1, 1961 to the time of construction in progress to self-determination in 1970),

Apr 1961 - Assistant Secretary of State for European Affairs recommends use of the UN law of the Trusteeship System to self-determination for West Papua.

Apr 1961 - National Security Council/NSC of the US began a campaign to convince President Kennedy to support illegal schemes in West Papua trade like a property.

18 Sep 1961 - United Nations Secretary General Dag Hammarskjold (Sweden Diplomat) was 'accidentally' cut down in the tragedy of the plane (ed. The late as OPEC members willing and acting to fix West Papua to the state itself; killed by the conspiracy, then replaced by U Than an Asian diplomat from the State of Burma in order to spare a.o. street trading cash cow of West Papua).

26 Sep 1961 – The Netherlands asked the United Nations to make West Papua trusty territory, but the United States and other countries do not support this offer.

October 1961 - Dutch community agreement for UN trusteeship.

Feb 1962 - Robert F Kennedy commented on the situation.

August 1962 - Report on the New York Agreement of 1962.

Sep 1962 - United Nations report on the New York Agreement of 1962.

Sep 1962 - Agenda 1962 General Assembly (see the last item)

May 1963 - Indonesia is appointed as the trustee of the UN to the administrator after the trust territory until 1973 (ed. But the UN what of complacent or forgotten because the process is still ongoing till now while there was no any adequately act towards the Melanesian-Papuan in West Papua).

Understanding of the conflicting behaviour: In 1935 Standard Oil (John Rockefeller) bought 60% of NNGPM (Nederlands Nieuw Guinea Petroleum Maatschapij) who in 1936 discovered that West Papua has a wealth of significant mineral deposits of world stage in the form of gold, silver, copper, etc; but there is no hope that the Netherlands gave Rockefeller a mining license in the Dutch colony

(Report of Dr. Dozy, 1939). NNGPM in geological discovery reports never gave the Dutch government who had given permission for its exploration. Japan invaded Papua in 1942, but ultimately failed in 1943-1944. The Dutch came back in 1945 (but already 1943 of NICA). The Ford Foundation began to speak, saying that American companies that must support Sukarno as military controllers (Indonesia) with whom US companies can gain easy access to the wealth of this region. From 1949 onwards, initially Sukarno not wants to give mining licenses for US companies. Cousin of John Rockefeller married John Dulles who was Secretary of State 1953-1959, but when he died his brother Allen Dulles served as CIA director from 1953 to November 1961. In March 1959 is now common knowledge that the Dutch are looking for source of the gold mountain have been observed on the south coast of West New Guinea (ed. by Commodore Carstenz of Sailing Perna 1632). After John Dulles resigned as Foreign Minister in the month of April 1959 while the Netherlands looking for gold mines, interests mines along with Rockefeller and Robert Lovett sound, the Freeport Sulphur taking Forbes Wilson to establish a claim of Freeport in the region of Ertsberg which is the area of "copper deposit" the biggest world class. Influence and contacts of Robert Lovett had throughout the US State Department and US intelligence services advisory wider than the others started to operate since then.

Legalization of Trusts Territory until Today: The UN Charter is legally required to protect the trust territory of UN under Article 76, 87 and 88 (see Appendix I) to the territories referred until to be the same as the other fellow members of the UN as agreed in Article 78 of the Charter. Although the UN decided in 1963 to replace the UN occupation forces with the Indonesian occupation forces, the UN is still required by Article 76 to "promote self-government or independence" and other conditions in West Papua. For the five permanent members of the Security Council (United States, Great Britain, China, France and Russia) which are members of the Trusteeship Council today should still be required to monitor and report the condition of West Papua to the UN every year under Article 87 and 88 to West Papua to be the same with other fellow members of the UN as agreed in Article 78. While the

UN, Indonesia and the Netherlands and also the United States does not care and the other difficulty is that nations of fellow Melanesian and Pacific (South) yet again aware that West Papua is still the UN trust territory. This is because the United States for its own sake as described by the US State Department, compiling trust agreement without mentioning Chapter XII of the UN Charter which in this case is "trust territory". Because, only Chapter XII on Trusteeship system that meant the only means for the United Nations to occupy the colony. With these requirements for the UN to date required for continuing legal duty to protect the people of West Papua from Indonesia and others. It should thus after the UN recognizes the legal capacity and the obligation to do so under the Trusteeship System Chapter XII of the UN Charter. The easiest method to achieve this is for the members of the UN in this community and the nations of Melanesia in order to begin to ask the UN, that "West Papua is the trust territory" but of course also taking into account that due to the passage of time and the process of the struggle for independence that has lasted half a century, so, since 19 October 2011, Papuans have announced UDI of Papua Nation and NRFPB. It seems like that is expected to occur, due to the selection of another form had passed and no longer productive.

General Assembly and Security Council: Both institutions are organs (part) of the UN, defined in Article 3, 4, and 5 of the UN Charter. Usually only the Security Council under Chapter VII, Article 42 and 48 may use UN forces. The exception is Article 85 of the UN Charter which allows the General Assembly to authorize the work of each colony Assembly approved the agreement under the Trusteeship System Article 85 of Chapter XII of the UN Charter. The General Assembly approved the New York Agreement in 1962 by created resolution 1752a of General Assembly (according to Chapter XVII, refer to the 17th session of the General Assembly). In addition, in 1962 the UN troops also occupied West Papua (see: Historical Summary of the UN in 1962, UN Yearbook: 124-128). The problem is that the US and others agreed the expense of West New Guinea to get trade and other relations with the Management of General Board of Indonesia's who stabbed Soekarno from behind in 1965 (the original target of the US with all the treatments and unethical acts against

Melanesian- Papuans in West Papua). UN members have selfish motives to make the subject of colonies on Trust System as a means to allow the entry of Indonesian military on the one hand, while on the other UN members do not intend ever to admit choice of the people of West Papua to "determine the fate of its own alias "M/Merdeka (Freedom or Indepndence)".

West Papua is thus a UN trust territory because it is the only way that allowed General Assembly resolution in 1752 pursuant to Chapter XVII of the UN Charter for the deployment of UN troops from Pakistan to occupy the colony of West Papua from 1962 to 1963. The requirements of Chapter VII of the UN Charter suggests that the New York Agreement (NYA) 1962 which being written in accordance with each requirements, including the requirements of the final settlement approved by the UN General Assembly. The NYA 1962 has the shape and pronunciation as well as function as a trust agreement because it is an agreement for the former trusteeship of the UN to accept responsibility for the West New Guinea or West Papua. In case this is the responsibility of the Netherlands and Indonesia to get West Papua in same position with other UN Member in accordance with Article 85 of the UN Charter mentioned above. Materials to compare may be obtained inter alia from:

- Approval of the General Assembly 442 (Chapter V) of the Somaliland agreement;
- Statement by the General Assembly in 1479 (Chapter XV) of Somaliland; and
- Approval of the General Assembly 1752 (Chapter XVII) of West New Guinea.

"Act of Free Choice": None of Indonesia on the way in which the so-called "Act of Free Choice" is not recognized by the UN or spelled incorrectly, neither by the UN General Assembly (UNGA) and the International Court of Justice (ICJ). Therefore, there was also no good and measured facilitation neither in the form of a referendum nor the appearance of "self-determination" by the people of West Papua. Not matter what Indonesia said, also do not care what the supporters of Jakarta wanting to do. Only the International Court of Justice (ICJ) has the jurisdiction to tell the authorities if the people of West Papua have to given their

sovereignty to set up a foreign power. NYA 1962 did not describe the normal requirements for the recognition of the propriety of the decision of the people by a majority of the UN General Assembly, except the State of Ghana in the action of 30 countries opposing the 1969 PEPERA results, as reported in 24th Session of UNGA Provisional A/PV. 1812, 19 November 1969. Turned out to vote for all adult men and women who are not foreign citizens simply did not complete because *one man one vote* did not apply. So what the UN in 1969, was just, Resolution 2504 (Chapter XXIV) as being a legal obligation for the members of the UN trust territory in fact barely monitored given the responsibility of the United Nations that still must be resolved in accordance with Article 76 of the UN Charter.

The basic objective of the trusteeship system, in accordance with UN goals set in Article 1 of the UN Charter, which will further regulate international peace and security; to promote the progress of political, economic, social, and education of the population of trust territory, and the progressive development of their on-self-governing or freedoms may in accordance with the specific circumstances of each region and community and a desire freely expressed from the public related, and which may be provided by the terms of any former state trusteeship agreement to encourage respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion, and to encourage recognition of the interdependence of the world community; and to ensure equal treatment in social, economic, and commercial for all UN members and their countries, and equal treatment for parties in the administration of justice, without prejudice to the achievement of the above objectives, subject to the provisions of the Article 80 of the UN Charter. Article 87 says, the General Assembly and the Trusteeship Council as well as those under their authority, in carrying out their functions, may:

- Consider reports submitted by the administering authority;
- Receive and examine petitions in consultation with the administering authority;
- Providing for regular visits to each trust territory periodically according agreed with the administering authority; and

- Take other actions in accordance with the provisions of the trust agreement.

While the Article 88 reads: The Trusteeship Council shall formulate questionnaire on the progress of politic, economic, social, and education of each resident of trust territory, and the administering authority for each trust territory as the competence of the General Assembly shall make annual report for the benefit of General Assembly itself on the basis of the questionnaire referred to. On this regard, General Assembly also had inisiated the Resolution of 1514 (XV) containing Declaration on the Granting of Independence to Countries and Peoples of Colonies (source: Plenary Meeting of the United Nations 947, December 14, 1960):

Implications: So much discussion of political power, but the three main problems are always observed by political scientists regard this is (1) how power is exercised, (2) how power is distributed, and (3) why a particular party has more power than the other in certain circumstances. Above, we have tried to position how Papua to tread against Prestige and Great Power of the World that is played by the United States, especially through the UN. Then on the United States the answer is already plastered i.e. *Excellence of Post Pacific War or World War Two* and *Excellence of Cold War,* which further divided into the following sub-topics.

US and Global Interests: In regard to the two major world events mentioned above, not took aside West Papua because both the locus and object existing on until October 19, 2011 when the Papuan to trade Re-Road Map toward its status of 1 December 1961. In this connection the ambiguous position of the United States is very comprehensible because of its importance to Indonesia, which is no longer of Japanese Aggression and Communism of Union Soviet or China but involves Papua Natural Resources and the threat of Islam (Islamic State, ISIS, etc.). Nonetheless, presumably West Papua should not have to again become victims of latent offerings because of similar interests. Prestige and Powers of "The World Big Power", especially in this case the United States, according to our understanding thus is a potentially all-affects the world community including the Presence Present of Tanah Papua. So once again affirmed, although Indonesia has hegemony tendency to dominate the region, the

nation and the country around it, that without Prestige and Powers of "The World Big Power", which in this specific intervention of the United States, certainly will not happen anything then Indonesia is not need to defend themselves occupy (invasions since 1962, 1963 and annexation since the Act of 1969) of West Papua. Only because of the power and prestige mentioned does not support Indonesian experience, among others, failure of Crush Malaysia, Capture but then and Release of East Timor and also Aceh Nangru Daru Salam although embodied in One System Two Nations status along the NKRI.

While on the one hand, if Indonesia over any dispute relating to the Papuans in Tanah Papua is perhaps not in place as well as the source of all it is the Prestige and Powers of "The World Big Power" in this case the United States. For the rest of the world, we noted now significant progress because of this influence as very effective against Kosovo (2008) and Northern Liberia (2010) are two interesting cases we need to learn and give the label as a "success". The two nations mentioned were very successful as able to achieve independence and sovereignty, but along with that, there are also case that is very much disappointing. Imagine, there are two interesting cases can be mention here. The first case is the State of Tibet. The State that expressed separating from China in 1913 has the territory, population, legitimate government, having head of state who is the Dalai Lama, a religious leader but also a World Leader. He was not only a winner and recipient of the Nobel Prize but is also highly respected around the world including the United States with all its capacity in this respect, the Prestige and Powers of "The World Big Power". That is the Government of Dai Lama is highly professional uncontested with higher educational background. He is based in one region of the India. The peaceful struggle of his people, including the self-immolation was criticized by the world. However, there also is no country in the world that recognized the sovereignty of the State of Tibet, to the extent that the Dalai Lama is about to resign from the political world according to religious teachings, already at the height of devotion (Javanese: *'mandhek ing pandito'*).

Will US relations and Tibet with understanding of China, Kent M. Wiedemann (Deputy Assistant Secretary of State For East Asian

and Pacific Affairs Before Sub-committee on East Asian and Pacific Affairs of the Senate of Foreign Relations Committee) of The US Department of State 95/09/07), making Testimony as follows:

> "The United States considers the Tibet Autonomous Region or TAR (hereinafter referred to as "Tibet") as part of the People's Republic of China. This longstanding policy is consistent with the view of the entire international community, including all China's neighbors: no country recognizes Tibet as a sovereign state. Moreover, U.S. acceptance of China's claim of sovereignty over Tibet predates the establishment of the People's Republic of China. In 1942, we told the Nationalist Chinese government then headquartered in Chongqing (Chungking) that we had "at no time raised (a) question" over Chinese claims to Tibet."

The second case is Taiwan which is the name of the State in the island of Formosa. Officially called the *Republic of China*, which is a sovereign state in East Asia. Initially this Republic of China was based in mainland of China, but since 1949 until now in the island of Formosa, or Taiwan since the Chinese Communist controlled which makes China became the People Republic of China abbreviated PRC. Neighboring countries with Taiwan including the PRC in the west, Japan to the east and northeast, and in the southern Philippines. Taipei is the capital city where the wheels of government take place. During the Cold War the United States became thick friends but after peace was abandoned. United States simply turned to the PRC. Even PRC claims Taiwan as its autonomous province, now political status of this nation is still disputed ignored but it is also support for the independence of this country to be down drastically. Being about the relationship Taiwan and the United States said has maintained unofficial relations since 1979. The relationship of intimacy by the US Federal government and the government of the Republic of China Taiwan suspended because official recognition to Beijing. The United States set up a relationship with 'the people in Taiwan through the so-called *Taiwan Relations Act* [Retrieved from].

That is, being so opposed the interests of precedence that could have devastated all arrangements. Nothing is eternal except interest. In connection with this sub-title of this Chapter, raised in

this artcle, then any attempt to reposition the contemporary Papua return to the status in 1961, of course in addition to indispensable internal balance between the population that is the Papuan themselves and anyone who wants to make Tanah Papua as a *home base* (residence)[15] must also be now guarantee of the so-called the Prestige and Powers of "The World Big Power" to remain stable so as to create a *Nation State* for the Nation and the Tanah Papua. When intercepted by a good and dignified, Tanah Papua in turn is able to emerge as a Nation State by citizens of Papua Melanesia joint Non-Melanesian-Papua those acknowledge the country and subject to the Constitution on the basis of *ius sanguinis* = origin of blood, *ius soli* = landright and *ius cognitio* = right recognition, according to the International order of guaranteed by Prestige and Powers of "The World Big Power" and Indonesia bilaterally can bring peace to the world and the fellow human beings armed with the natural wealth held in the capital of Papua as an engagement. However depend also on the balance created over the sustainability of the present toward futurity between Papua and Indonesia although completely untouched during this time and it was too late, should also be assembled into a common interest in the form of social capital which contains: *Mutual trust, norms Togetherness Understanding* also of *networks of Cooperation Between the People*. However, if it's too complicated then step of *recognition* and *transfer of sovereignty* over the facilitation of a third party through the *Round Table Conference*/RTC is the best option which can be arranged or facilitated by the Prestige and Powers of "The World Big Power" in this case the United States. When questioned how could happen then the answer is: "*Aut viam inveniam aut faciam* (It is good to find or create a path)".

The Past and Steps Ahead: As a continuation, some specific records directly or indirectly by the United States in this case intended as Prestige and Powers of "The World Big Power" towards West Papua can be delivered as follows. In order to defeat Japan in World War 2, the Papuans involved fully responsible for

[15] NFRPB book on Citizenship, General and Special Rules: Assessment Status, Rights and Obligations Citizenship, Book 3 Road Map of West Papua Independence, 2013: 9 on the principle of *ius sanguineous* (right of blood) and *ius soli* (right of soil), *ius cognitio* (right of cognition).

helping the Allied Forces were on the command of General Mc Arthur invasion success at Hollandia and Biak before heading to the Philippines subsequently arrested Japan with the fall of the atomic bombs on Hiroshima and Nagasaki in 1945. There are two things may be noted here, the first is the fully engaged of the Papuans encouraged by fellow army of black (Negro Americans) have given confidence to the people of Papua. However, once Japan's defeat, General Mc Arthur only restore the independence of the Philippines where the Dutch New Guinea was not taken in care but handed over to the Netherlands (Netherlands Civil Administration). The following fact was in 1948 when the South Pacific Forum comprising the United States, Britain, France, the Netherlands, Australia and New Zealand agreed to liberate the countries and colonial peoples in the South Pacific that has not been self-governing on the basis of peace, lasting brotherhood, and of course West Papua including because it was the most ready. Idealism was followed by the Netherlands until the RTC Den Haag in 1949 to give autonomous rights of the Government of Nederlands Nieuw Guinea to Papua were subsequently prepared for full independence in 1970 set out in 10 Years Plan and 25 Years Plan actualized by the policy of Papuanisation of which the Papuans include in politics, government and public services, public works, etc. (see Cabinet of de Quiy).

Apparently the United States because of its importance in the Cold War between capitalism and communism, the United Nations initiated to bring Indonesia to the negotiating table, set in a document called the New York Agreement/NYA. As a result, Sukarno could be persuaded to not be a communist by mortgaging Papua although it is not true, because it has not been completed already was stabbed in the back by Suharto, who was Commander of Generals Council at *coup de etat* 1965, the initiator and central figure of the New Order Government of Indonesia. On the fact that in the process leading NYA agreement and its implementation, the nation of Papua completely excluded as subjects even more as object. Mr. Nicolas Jouwe in the UN at that moment in the Dutch delegation had rebuked US Ambassador, Bunker by saying (John Jansen van Galen, *Ons Laaste Oorlogje*, as reported by Tifa Irian Sunday, August 1st, 1998):

> "….Mr. Ambassador. We the Papuan people, feel very insulted to see, that it is actully the Americans who arrange the future plan for our fatherland without involving us…."

While the UN process is still ongoing and has not been formally integrated Papua with Indonesia, the United States has entered into employment contracts with Indonesia to process gold mine in Timika by Freeport McMoran. This multi-nation project really became rainbow for Papuans also claimed the lives of severe environmental impact through several generations to come.[16] Further developments are recorded, along with the wave of reform in Indonesia after two days of Suharto's fall, from Washington DC 20515 in mentioned the name of West Papua, on May 22, 1998, by two Congressmen of American continues repeatedly warned President B.J. Habibie on 8 crucial points in upholding democracy and reform. Point 4 reads: Strive dignified dialogue and mutual understanding with the people of East Timor and Irian Jaya to the protection of human rights in order to reach a fair settlement for political status. Five days later from Washington, DC 20036, of the Robert F. Kennedy Memorial filed a letter to the same address called for a halt on Violations of Human Rights, especially the Military Operations Area (DOM) in Aceh, East Timor and Irian Jaya. So since that series of events lasting peaceful resistance in Papua, from June 1998 to the Second National Congress of Papua up to the murder of Theys Hio Eluay and begin implementation of the Papua Special Autonomy under RI Law No. 21, 2001 and other relevant. In 2010, the United States through the US Congressional Hearing on 10 September 2010 invited the Collective Leaders of "M" Papua Struggle also various other related figures such as historian Prof. Drooglever from the Netherlands and others for the steps forward of Papua. Arriving back to Papua, the Collective Leaders of "M" Papua agreed to further the realization of forms of struggle then to the legitimacy of the Papuan People must be obtained because of that was held the The Third National Congress of Papua led to the UDI of October 19, 2011. Now is the ongoing efforts to follow up the reality of recognition on Papua as the

[16] According to Agus Sumule 2010, until the end of this gold mining project will, 100 years to the next generation is still feeling the negative environmental impacts due to this contamination.

Nation and Sovereign State which of course closely related to the important role the United States.

Formulation of Operations: Statement to be submitted in this regard and the operational capacity of the formulation is:

1. Must be flexibly understand, how much properties are obtained due to the dominance of Prestige and Powers of "The World Big Power" constantly referred to the existence of the Land of Papua.

2. Understand in telling whether there are other influences that encourage the transfer of the interests of the world so that the existence of Papua shift in interests of the Prestige and Powers of "The World Big Power" in question.

3. Maintain the comfort of Tanah Papua in the interest of Prestige and Powers of "The World Big Power" in question.

Essence Discussion: As already been stated above (3.3.3. Some formula Operations), then the essence of this discussion is:

1). For what it acknowledge the Prestige and Powers of "The World Big Power".

2). To browse historical experience as Prestige and Powers of "The World Big Power" is impacting both direct and indirect to the social life in the Tanah Papua as a result.

3). To imagine how contemporary conditions of the Prestige and Powers of "The World Big Power" will be to Papua as a formulation of solution.

The Reality of Development: At the direction and with reference formulation intended above, it can be stated reality that: *First*: Prestige and Powers of "The World Big Power"is so large in role that influence world opinion to tend to acknowledge any treatment that occurs so that it will be just a received absolute fairness though bumping rights and human dignity. The Prestige and Powers of "The World Big Power" on the other hand affecting strong influence due to potentially depress world bodies, especially in this case of the UN, for example by rolling the NYA in 1962 to determine "the miserable" of the nation of Melanesian-Papua in Tanah Papua. *Second*: In a position like that Prestige and Powers of "The World Big Power" acted arbitrarily and that because of its importance, have pawned Papua, became triumph of Indonesia with all excesses that dragged on, has urged the human

of Melanesia-Papua in Tanah Papua seek to free themselves from the grip of "the miserable" toward reaching the ideals of "eden" before 1962. *Third*: In the attempt to free themselves, not the least losses of Melanesian Papuans in Tanah Papua because of it must gain sympathy of humanists parties like the World Council of Churches, the Agency for International Human Rights, states group mainly of black fellows of Africa, Caribbean, the Melanesian Spearhead Group (MSG) and the Pacific Island Forum (FIP), including ETAN, TAPOL, native people of Australia, Maori of New Zealand and so on. That might be almost all of them tend to blame Indonesia (top position as an integrating the Tanah Papua) without wanting to punch the face of the Prestige and Power of the Great Power (of the World) which in this case as the culprit problem. The United States as the one permitting Indonesia prevail as it is in the Tanah Papua. Then to find a solution is passed away back to the people of Papua how to create interest together with the Prestige and Powers of "The World Big Power".

On the fact that, there was, between Indonesia and Papua there is a balance that can be measured for authenticity and tyranny that are on the one hand, while on the other hand the existence of Tanah Papua is likely to continue to be tested.[17] Contemporary of Tanah Papua interrupted the struggle for independence, the political reality is as part of the NKRI (which integrated or also annexation) induced of the Prestige and Powers of "The World Big Power" labeled for the benefit of the world and mankind. Then want to be or not to be, that is necessary here to accept what is

[17] Sir Bon. Joe Y NATUMAN, the Prime Minister of Vanuatu appeal in the 69th Session of the UNGA, September 29, 2014, after presenting the offensive, expectations and challenges in Kanaki-New Caledonia, West Papua and Cuba ...*We. as individual countries must be ready to be a voice of the voiceless. Bigger and richer countries must be the burden bearer for smaller nations. In doing so, we demonstrate the willingness to live as a village, a world community of friends and not aggressors. I want to stress that the only way to address this issue is through dialogue and unity. It is our moral responsibility not to fail those who have been victims of past ignorance*. Vanuatu declared motto: "Independence and Sovereignty of Vanuatu will incomplete if there are fellow Melanesians still colonized" later in 2010 designing *Yumi Wantok Bill* to support "M"/Merdeka Papua. [Retrieved from].

primarily coexist in equilibrium. Lives side by side in any scale and of course the coveted space is peace and happiness when the supporting elements are met in a balanced way, ensuring an ongoing basis. Life side by side or joint life or social life in this regard is the object of sociology.[18]

Balance: In connection with the subject of social studies as the above statement, balance is a condition that is obtained through the process of physiological readiness, mental and psychological. However, on the other hand because the proceeds then there are conditions created towards the coveted targets. Therefore, what is a balance that occurs is participation (integration) or *bandwagon* by Kenneth Waltz (2010: 126), it seems there are two kinds, namely the balance of hard (*balancing*) and soft balance (*fellowship*). Hard balance (balancing), in the realist theory of Robert Jackson and Georg Sorensen (2007: 59-96) on the relationship between two horizons or two parties are processed to interrelated yet in force and interests unequal of different interests and power. In international engagement will refer to a weaker state and nation to join the coalition against *counter coalition* that led counter (to force or effect against). In a sense, more strong power to impose a coalition because it has such a great balance of power backed by certain conditions. Then balancing is thus contrary to the new words or terms bandwagon.[19] Realist theory according to Robert

[18] The object of sociology according to Hedi Sasrawan (2013) is the society, viewed from the standpoint of human relationships and processes arising from human relationships in the society. In sense, sociology focus specifically on the relationships between people and processes arising from these relationships in the community or sociology as a humanistic science [id. wikipedia. org; [Retrieved from].

[19] The term *bandwagon* in the Dutch language can mean the same as, *schakelen* ('the switch of trailer wagon') as read in an editorial *Nieuw Guinea uit schakelen van Nederland en aanschakelen met Indonesie*, who once appointed Frits Kirihio during the confrontation Dutch-Indonesian, 1960 on Papua, See Drooglever (2005: 549, 556) continues with the process of integration with Indonesia in the NKRI. But in action and comfort willingness integration (aanschakelen) did not materialize because of perceived that occurred during the 50-year-integration is more suggestive effect against (counter coalition) Indonesia's ruling against the weak Papua.

Jackson and George Sorensen (2007) thus also discusses approaches about the possibilities of the relationship as well as international relations of *bandwagon*. Which said with reference to the mode of action of a weak country and nation to join together the more powerful force or coalition in the balance of political forces (e.g. resource-rich Papua joined Indonesia as the world political developments, although it did not adequately appreciated and each one has a horizon that is not the same and are different interests).

Term *bandwagon* coined Quincy Wright in an article entitled A Study of War (1942: 473–478) and later popularized by Kenneth Waltz (1979) in a paper entitled Theory of International Politics. In writing it, Waltz is not obedient, develop it with coining the term that comes from Stephen van Evera (1970 in Walrz, 1979:6) means to print, copy, imitate (copy-paste) in a sense to our topic here can be said to be off the mark. However, the process of bandwagon occurs when a weaker country determine that the costs borne to counter the strength of the more powerful is going to exceed the benefits of profits. In a sense, the power of the stronger must allow the value of fresh and is a stimulant, such as the possibility of developing a territorial, trade agreements, or protection (in OTSUS Papua 2001 this is sound: "affirmation") for weaker (state and nation) by persuading participating in triumph of those who feel more powerful, for example Great Britain and Northern Ireland or Scotland, as Indonesia is facing East Timor, Aceh and Papua.

Realism Prediction: Results of a prediction realism chance to show that silencing or repression of succeeding against the weak, there is only the possibility to build a *coalition balancing* (coalition equalization) or make trouble for oneself by simply promoting *geographical balancing* or *territorial balancing* the stability of cyberspace as it is surrounded by hatred and hostility both from within themselves as well as outsiders who did not get along with coercion and oppression, in the sense of *bandwagon* could be considered dangerous because it is a competition that allows the state to gain power. For conditions in Papua, trust of bandwagon is very contradictory because the more often it is precisely the application of stabilility theory or territorial unit is realized as a Military Operations Area (DOM), suppression, containment,

silencing and even removal with stigmas treason or targeted geographic balance alone. Stability (or read: balancing) occurs when the regulator tighten domination and influence is stronger interests of the country although there is no balance between the deposit costs incurred by credit fees received (eg case, Indonesia vain to build Timor Leste until the pre-referendum 1998 torn to pieces except the Giant Statue "Jesus" on Mount Fatucama east of Dili. This fact allows the state more strongly to continue the policy, there will be more challenged so that the costs of action against the weak, the greater and not useful for example when analogue with open the opportunity to test the Papua Special Autonomy Fund said continued to increase, but on the other hand, found no respect or appreciation by the Papuans (who are different interests).

In the sense of *balancing* can take place *internally* in the country by involving the military and build internal resources to enhance the power of the state in connection with the more powerful in terms of force or violence. But other than that, *balancing* (balance) can also take place *externally*, in this case some countries and weaker nations are not voluntarily form a coalition with the more powerful because of the balance of power (*in the name of stability*) despite the ignorant. In terms of specifics, *balancing* is also of military action, which is intended to increase the power or the threat of one state against another, for example, in Indonesia often appears as a *state crime* against the people in the name of stability, especially in the New Order era. There is also a relative good term that is *fellowship* is also known as *soft balancing* (balancing software). For example in this case there will be those who are in a weak state may conclude that stronger countries should be subject to legal action internationally (check and judgmental), not least the military in any crime, then it's likely response to the immunization is not possible (e.g. some regions in Polynesia and Micronesia or in the Caribbean are indeed fulfilled its interests as soft balancing policy as such. In other cases, the countries are involved in the other method capable to overthrow the tyranny of the countries stronger. The difference or contrast of soft to balance which is traditionally known so far and identified with oppression and or "violent" or also called *military balancing*. While the idealism of the

world (the UN Charter 1948, the council, resolution etc.) called for the efficiency of balance behavior is important in determining the stability of the international system. If there is a balance quickly and efficiently is extremely difficult to come up regional hegemony, as concluded by Kenneth Waltz (1979). The fliers apparently in this row, Mearsheimer (2001) believe that the balance is less efficient as a dependent and independent strategy continues to climb, then there is going to produce an international system in which states are "rational" can make a bid for regional hegemony.

In that regard, 'balance' is also an ability to proceed. According to Hayward, P.J. (1996: 484-628) in the world of soft animals, the mollusk (snails) is known as a kind of a very tolerant of all conditions, but if it has been rejected, then the environment is concerned no longer crucial to living beings. Thus, in biomechanics, balance is the ability to maintain the center of gravity of the body in the support base with a slight postural sway or rules (see Shumway-Cook, Anson, & Haller, 1988). Those conditions encountered very helpless creature connection with 'balance' unless forced-force endurance (long-suffering) as opposed moreover it is being 'human'. There should be time to say the words of Nelson Mandela "enough is enough". Maintaining balance requires the integration of inputs from different senses *equilibrioception* (equilibrate = equal) of the *vestibular system* (vestibule = space in narrowness), vision, and perception of pressure and *proprioception* (propriety = detail of the regulations) of the system somatosencory (sensor system) with the motor system responsible for the strength of the action. According to Hutchinson (1995: 699-706) senses that should detect changes in body position with respect to the base (either the basic or the moving body moves). Limit of stability can be explained by a person as an *irregular cone* on a basic support. In this position then this paper the authors point to see more observant concept of people in the (*inner concept*) of the Melanesian-Papua or Melanesians in Papua, as integrated into the NKRI, and as a result of the historical experience since Prestige and Powers of "The World Big Power". As is had been revealed over the Problem Formulation (1.2.) and Objective (1.3.). Our problem is getting way out for the present protracted and chronic happened in Papua to all niches of social

life and even cultural and natural environment where the there for a futurity of Tanah Papua more dignified.

Balance of Power: Balance of power is a concept that is ambiguous and has a number of different interpretations. Martin Wight (1966 in 1991), defines this concept into Nine, namely:

1. An equal division of power distribution;
2. It is a principle that power must always be distributed evenly;
3. The existence of the distribution of power;
4. The principle of the aggrandizement of power evenly;
5. The principle that one party must have a margin of strength in order to prevent the danger of power are distributed unevenly;
6. Represents a special role to maintain power sharing equitably;
7. The special advantage arising from the distribution of power;
8. Excellence;
9. The tendency inherent in international politics to manufacture power distribution evenly.

Meanwhile, according to Hedley Bull (2002), the balance of power has three positive function in the modern state system, namely:

1. Preventing a system of transformed into a universal world empire.
2. The balance of local power to protect the independence of a country in certain areas of the inclusion of a larger force.
3. Prove that the conditions under which institutions of other institution, also required for the international order, can be developed.

In that regard, Morgenthau (2012) argued that the concept of balance of power is not perfect in some instances, by mentioning that this concept is:

(1) It is not clear because it does not have a dose, evaluation and comparison of the existence of power that can be trusted.

(2) Is not real because the statesmen try to compensate for the vagueness of the concept with the aim of superiority.

(3) Insufficient in explaining the national restrictions for the period from 1648 (History of the Puritans or Histoire De La Guerre

de Trente Ans, 1618-1648: Période Palatine Et Période Danoise) to 1914 (World War I).

Furthermore, according to Morgenthou (idem), power is a form of foreign policy capability political elite that is used to control and dominate the thinking and actions of the other elite. Dimensions of power itself consist of several kinds, namely:

First: The power is no longer seen as monolithic and uni-dimensional but more inclined to multi-dimensional. This allows the power increase in the dimensions one and decreased in the other dimension.

Second: The range of power may mean that the behavior of certain actors can influence the other actors. This causes the strength of the actors vary from one issue to another issue.

Third: Domain actor power could affect a region with strong, while in other parts of the world the actor has no effect at all.

Fourth: The weight of the power of the actor can be defined as the likelihood or probability of an actor in influencing other actors.

Fifth: The price paid to actor A and actor B is relevant to estimate the effect of each of these actors.

Sixth: It is used in ways that influence and various other roads are categorized as similar. In international relations, there are several ways that can be used to influence other actors, namely the symbolic, economic, military and diplomatic.

Hegemony of Stability: According to Gilpin, R. (1988: 591-613), the political world is still characterized by separation of political entities such as power, prestige and well-being in a state of global anarchy. Gilpin's attention focused on the dominant actor in the existing system. Actor or in this case the dominant countries have ability to maintain stability and dominance in the field of leadership based on economic and military (while in the case of Tanah Papua may be more economic than military territorial despite welfare OTSUS 2001). In this theory, there is one disadvantage that ambiguity in the concept of hegemony itself. In the establishment of the modern international system, Gilpin (1983) mentions only two actors as the leader of world hegemony, namely the UK (1815-1939) and the USA (1939 to date). Gilpin did not give a clear definition of hegemon in the realm of politics, economics and the military so that the concept itself is still to be

questioned. Prestige is a form of the noun (noun) non-physical, synonymous with prestige (prestige) with respect to achievement or ability of a person includes the authority, reputation, status, influence and self-esteem, prestige, honor, credit, dignity, name, authority, prestige, position, reputation, and status.

When explored further effect as intended above will be very wide and varied, but in this article we limit only on the riel condition of Papua locus and focus of the existence of which occurred from 1962 until now in terms of political impact because the Prestige and Powers of "The World Big Power". Theory Motivation of achievement according to David Mc Clelland (1961) that, people essentially have the ability and desire to excel in the ability of others. This theory has a view (assumption) that the need for achievement that is a different and distinguishable from other needs. So, a person is considered to have the motivation to excel if he has the desire to do a work perform better than other people's work achievement. Still according to Mc Clelland (1988), there are three types of human needs is the need for achievement, need for power, and the need for affiliation. And this view, as has been revealed in 3.3.3. Operational objectives and 3.3.4. Discussion topics essence meant: Prestige and Powers of "The World Big Power", is pleased with the course of history and contemporary social and cultural life in Papua towards a futurity as a solution.

The problem for Papua is involvement or more appropriately included and involved in the arena of the Prestige and Powers of "The World Big Power" meant that finally stuck, trapped and entangled are abandoned long and protracted then there has been, and there will be a coercive measures to get out in spite of all high risk. An understanding is certainly more observant understood that although the condition that plagued the Tanah Papua was bright and obviously is in the hands of Indonesia, but if not for the Prestige and Powers of "The World Big Power" is not going to materialize despite Indonesia (Sukarno) itself has territorial hegemony control is not be crazy if also to include Solomon Islands in order to master the Pacific as shown by Syafruddin (1999), according to the Speech of Prof. Mohammad Yamin in Document of Indonesian Independence Preparatory Committee. We take that problem of Aceh could be interference by the world

because of the role of Prestige and Powers of "The World Big Power" in question. East Timor issue is also not doubt because of the same force. And vice versa hegemony was the same effort that bounced in the drama when Crush Malaysia because of the obstacles of British the allies of Prestige and Powers of "The World Big Power" in question. Are we always blame Indonesia for the downturn of Papua on things that should be maligned is the Prestige and Powers of "The World Big Power" intended? Qua vadis (....).

Conclusion

The final note may be given as follows: The recent existence of Papua can not be separated from the influence of the Prestige and Powers of "The World Big Power". Although Indonesia has a tendency of hegemony to dominate the region, the nation and the country around it, that may without the Prestige and Powers of "The World Big Power" will not happen any (Crush Malaysia, East Timor, Aceh Nangru Daru Salam). To blame Indonesia for anything related to Papua is perhaps not in place because the source of all that is the Prestige and Powers of "The World Big Power"in this case the United States. Allowing Papua slumped in the balance of any kind is the responsibility of the Prestige and Powers of "The World Big Power" in this case the United States. The efforts of various parties, especially Unitary Countries Melanesia (Melanesian Spearhead Group (MSG) and Island States of the Pacific (Pacific Island Forum (PIF) when intercepted by various other parties (churches, HAM-International, ETAN, Political prisoner, etc.) in addition to diplomacy that people of Papua themselves can only be successful if it can arouse the Prestige and Powers of "The World Big Power" in this case the United States to act differently. Any attempt to reposition the contemporary Papua return to the status and position of 1962, certainly needs internal balance between the population in Papua should be guaranteed the so-called the Prestige and Powers of "The World Big Power" to remain stable in creating a Nation State for the Land Papua. Papua in turn is able to emerge as a Nation State (Nationality State by citizens of Papua- Melanesia joint with the Non-Melanesian-Papua acknowledge the country and subject

to the Constitution on the basis of *ius soli* = the right of land, *ius sanguinis* = the right origin of blood and *ius recognitia* = right to recognition, according to International order along with the Prestige and Powers of "The World Big Power" and Indonesia in bilaterally can bring peace to the world and the fellow human beings armed with the natural wealth held as the capital of Papua as an engagement. Papua in his status as a "Trust Terrytory or" None Self Government Territory "under the Articles open in the UN Declaration 1945, especially Article 78, then there is a great chance for Papua by and through the hands of the Prestige and Powers of "The World Big Power" definitely back to the UN and clear on the status as the withdrawal of the UN member states.

However, the key is during the sustainability of the present toward futurity it between Papua and Indonesia although completely untouched during this time and it was too late, need to be assembled, social capital contains: *mutual trust, norms of understanding, shared and networks cooperation between humans*. The existence of social capital is able avoid conflict; the social costs will be minimized so that the insured are more likely to reap doubled profits for parties. Moreover, when taken shortcuts in the form to recognition and transfer of sovereignty over the facilitation of a third party through the Round Table Conference (RTC) as the best option steps. This opportunity is not to fall into foreign hands! Keep in mind, that, our world has changed. The author cites Hillary Clinton's speech in attending conference of American States at San Salvador (June 3, 2009):

> "There are clashes, misunderstandings between us because the United States did not listen and less willing to listen to others ....forth, we'll fix, so there be mutual of will listen ".

President Obama continued in Cairo on his first visit outside the United States after being appointed, (although only for the Islamic world) said that:

> "Lately, tensions had been fed by colonialism denied rights and opportunities to many Muslims, and the Cold War made many Muslim-majority countries were treated as proxies without regard to their aspirations "In a sense not only in the Muslim world, but, of course, also be universal to humanity, the United States began to change and willing to listen to those who are affected by the cold war meant!"

In fact the main character was announced by President Bill Clinton in May 22, 2002 on the inauguration of the US Embassy office in Dili said:

> "In the past the United States only listen one side only, but after the United States and I (President Bill Clinton) to listen the other parties as well so now I signed and inaugurating this office".[20]

But also the fact that through the US Congressional Hearing, 10 Sept 2010 which had invited the Papua Collective Leaders of M Struggle Bodies to attend and on the return in Tanah Papua had worked throuhg for the launching of UDI of Papua Nation in Tanah Papua and the NFRPB determination held in October 19, 2011 (Third Papua National Congress 16 to 19 October 2011).

[20] Clippings of Sari Sari Warta Amerika Serikat from, Majala Intelejen, Blog Viva News, Blog ETAN and others. In the matter of Papua-Indonesia, the United States is not outside; it is the main sponsor who ousted the Dutch lift the foot of Papua takes the opportunity to Indonesa.

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Ch.3. Prestige and powers of "the World Big Power", Tanah Papua as specfic case
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4 Papua versus Indonesia AUT VIAM INVENIAM AUT FACIAM It is either to find or make way

Don Augusthinus L. **Flassy**

Introduction

This chapter is abstracted from my 2017 Doctor Dissertation entitled Re-Roadmap of the Papuan in State of Papua Courant West: "A Peaceful Solution Recovering of Identity" from Malay or Indonesian text: *Peta Jalan Balik Bangsa Papua di Negeri Papua Bahagian Barat: "Sebuah Keputusan Damai Pemulihan Jati Diri"*. This is contrary to Papua Road Map composed by Indonesian Institute for Science (Lembaga Ilmu Pengetahuan Indonesia /LIPI), 2010.

This academic written work tells that, the Nation of Indonesia and the Nation of Papua, in connection with the integration within the Unitary State of Republic of Indonesia (Negara Kesatuan Republik Indonesia/NKRI) for over half a century, the two nations are victims of the history of International conspiracy interest during the Cold War.

The Cold War was already over in 1990s, but remain Indonesia is morally highlighted and reviled by the world as an imperialist or even colonialist offender of human rights violations against Papua. While the Nation of Papua with reference to the journey of

history, in various events [1962, 1965, 1969, 1971, 2000 and 2011 are revealed among others Djopari (1993), Alua (2002), King (2004), Bernarda Meteray (2012, Casper van Bruggen (2010), including Drooglever PJ (2005), Cenderawasih Daily Post October 12, 2011, Daily Papua Pos 12 October 2011, The Jakarta Post October 12, 2011] has so far harboured many of the real problems that are due to the conspiracy of the said International interest.

The nightmare which, among others, was revealed by Greg Poulgrain, 2015, The Incubus of intervention: Conflicting Indonesia Strategies of John F. Kennedy and Allen Dulles", was launched in Jakarta on September 5, 2017. (page 8) on the murder of Dag Hammarskjold, the 3rd Secretary-General of the United Nations, Origin of the State of Sweden, Regions: Western Europe, Period Title: 10 April 1953-18 September 1961 which in the period 1949-1962 prepared a proposal on the settlement of Papua under the title "Papua for the Papuans".

The remaining problem is clearly evidenced by the Unilateral Declaration of Independence (UDI) of the Nation of Papua in the State of Papua Courant West and the establishment of the Federal Republic of West Papua (Negara Republik Federal Papua Barat/NRFPB) October 19, 2011.

Based on the event, the title of Dissertation of my Research Results is derived on:

Background of Research

During the fifty years the people of the Nation of Papua in State of Papua Courant West have been under various pressure and uncertain position in the midst of silencing of diplomacy, dialogue and negotiation following poorest and worst public services (in education, health and welfare and even daily) ethnic extermination through CCN, Unhealthy Liquids, Drugs, HIV/Aids, limit of job opportunities and efforts where also democratic barriers in the midst of environmental deterioration continues to be hooked by various profit-seeking parties.

On the basis of a different footing and foundation, the Indonesian government has been unable to bring Indonesian Papuans (Papua-Melanesia and Non-Papuan Melanesians) in the State of Papua Courant West which has indeed had a different

view of Papua's Nationalism based on the facts of development mentioned above.

Strictly speaking, Papua as a "nation" although possessing Melanesian ethnicity does not place itself on the basis of an ethnic organization or as a minority group because it is merely a nation with a class of comparable significance (Papua Political Manifest, Dec 19, 1961). Meet the criteria in Ernest Renan's Theory (1882) and Otto Bauer's Theory (1907) about the state and nation. It should therefore not be equated with Indians in America, Maori in New Zealand and Aborigines in Australia and not even similar to Betawi and Tugu in Jakarta or any other minority and indigenous group. Not as Donald R. Horowitwitz intended in Nathan Glazer and Daniel Patrick Moynihan (1975: 113): "*Membership in an ethnic group is a matter of social definition, interplay of the self-definition of members and the definition of other group*."

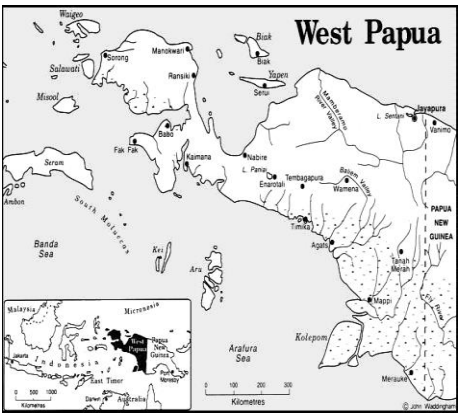
Papua in this case is a nationalist struggle (Renan's theory and Otto Bauer's theory) not the social class struggle of ethnic groups despite the crises of ethnicity due to the presence of non-Papuan-Melanesian migration which so far is not consciously handled by the Government of Indonesia as a state member of the United Nations, implied dedicating of International Trustees of the Nation of Papua and the Country of Papua Courant West which is not necessarily slumped in the annexation effort. Papuan idealism thus extends beyond the limited category of race and even exceeds any nationalist engineering by force, interest (colonialism on earth) for any reason from any nation (equivalent to the paragraph one Preamble of RI 1945 Constitution).

In addition, the fact of cohesive (rejection) within the Nation of Papua itself to join, seems to be welcome by the treatment of the Indonesian system that does not have a humanist approach model, because the approach since the beginning (1963) to the present is more very pushy and dominated by threatening patterns.

Therefore, the people of Papuan Nation continue to struggle and presumably has reached its peak by holding UDI Papua and NFRPB on Oct 19, 2011, so undergoing various efforts of diplomacy and internationalization towards world recognition (Melanesian Spearhead Group/MSG, Pacific Island Forum /PIF, the Africa-Caribbean-Pacific-European Union /ACP-EU forum and the

UN) including the Government of Indonesia itself has become a reality processed especially in 2013-2014-2015 and especially 2016 where the matter was sounding cheerfully in the UNGA.

Setting the point of view as intended, it should be reiterated that the understanding and awareness of the Papuan nation in the West Papua Land is as described above, set forth in the Papua Political Manifesto by the National Committee of Papua (KNP) October 16-19, 1961 (The First Papuan National Congress) which was confirmed on December 1, 1961.



Map 1. Country of *Papua Courant West*
[Retrieved from]

The State of Papua Courant West is according to SIL data by Peter J. Silzer and Heljä Heikkinen (1991) comprising 250s to 300s tribe's languages (Austronesian and Non-Austronesian or Papuan) are incorporated in family, stock, super-stock, isolated and phylum. Which according to Flassy (1983, 2007, 2013), it is spread across seven cultural regions with various characteristics, are Tabi, Saireri, Bomberai, Domberai, Ha Anim, La Paqo and Me Paqo.

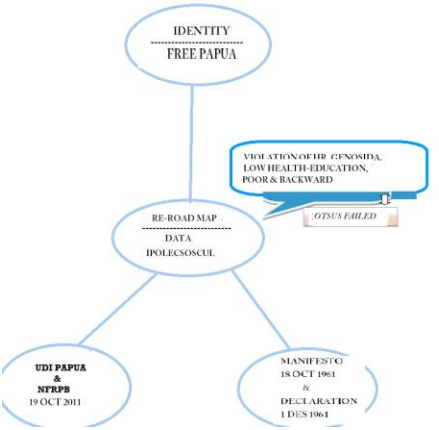
In terms of the Indonesia-nizing, it is understandable: *First* is that in the past strongly influenced the policies and approaches of the Dutch government and the Indonesian government itself, including the role of the initiators of both Indonesian nationalism and Papuan nationalism of the time.

Second is the continuing conflict in Papua to strengthen the LIPI study (2011, TEMPO Interactive 29 October 2011): (1), the marginalization of the Papuan people. Consequently, there is an imbalance experienced by Papuans in terms of regional relations with the central; (2), the occurrence of developmental failures that can be seen from the inequality of development outcomes; (3) the issue of Papuan political status; (4), the issue of human rights violations.

That the Indonesia-nizing of the Papuans, is still in question. In other words, is the present-day Indonesian-nizing among Papuans still weak? In answer to this question, Meteray (2012 and 2013) concluded that, in fact we must first understand the history of Papua. Despite this, George Junus Aditjondro (1999 and 2000) reveals: "The Indonesian Government and the important people of Indonesia have taken the opposite action by curling the history of Papua that the Papuans themselves wanting to straightened out", therefore he claims: "This is the darkness of Papuan history in Indonesian Historiography".

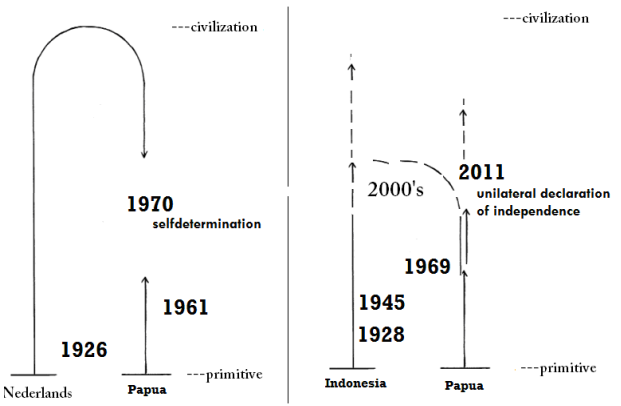
In this connection, Acub Zainal, Commander of Kodam XVII Cenderawasih 1970 and the Governor of Irian Jaya 1971-1972 in Nurinwa Ki S Hendrowinoto (1998: 132-135 illustrates: ".... in fact the greatness of Indonesia is evil and disgusting its existence in Earth of Papua Land because the leader and controller of the weak system and do not understand the way of history ..... "(for example addressed to Minister of Home Affairs General Amir Mahmud, that time who fired him as Governor of Irian Jaya).

The thinking of Meteray (2012, 2013) and Aditjondro (1999, 2000) or also Acub Zainal (1998), has demonstrated various problems occurring in Papua over the years which, according to the author himself, are actually concerning "M(erdeka) / Freedom Papua" as the root of cause, therefore, root of problems such as "human rights abuses," causing "impaired welfare development" to occur "impoverishment", "neglect" and "lagging" as domino effect meaningful of Ideology, Politics, Economic and Socio-Culture (IPOLECSOSCUL/IPLEKSOSBUD), see Scheme 1 below.



Scheme 1. *Root of Causes and Root of Problems,* Flassy, (2017).

The study of Meteray and the diversities mentioned above when combined with the understanding of over time and combined with Albert's 'Cycle of Man's Civilisation' Scheme (Timmer, 2015) will produce the Scheme 2 as following.



Skema 2. *Scheme Albert's : Dutch-Papua versus Indonesian-Papua.*
Source: Flassy, (2017).

Information: In 1926 the Dutch gave an opportunity for the Papuans to know themselves through Malay as a Language of Unity, Indonesia had only begun this ideology in 1928. In 1961 the Dutch gave the possibility of determining identity (name of Nation, State, Flag and Hymn) with the promise of Merdeka Penuh (Full Independence 1970 (eroding Papuan primitivism) while Indonesia Merdeka 1945 and annex Papua 1969 (Papua still Primitive) by bending the history of Papua lasted until 2000s where held the UDI and establishment of FRWP in 2011.

The existence of the "M/Merdeka" spirit for the Nation of Papua in the State Papua Courant West apart from hate, has also established a cohesive attitude towards the presence of Indonesia since early (before integration process 1962 to 1969). In addition, the Indonesian system and government does not have a humane approach model because it can only force and threaten - giving birth to violence and terror, causing an unfamiliar reluctance over the years and dragging on. Faced with that fact by quoting Edward T. Hall (1966: 144) about the Eye Behaviour, the author is wonder: "Would the Papuan people understand Indonesia reciprocally or just in the one direction only". Unlike the Dutch, the officers helped to give way for the Nation of Papua to set its own future (Scheme 2 above). However, as good as anything, other people think about Papua is just an impression, whereas authenticity is who Papua is according to the Papuan people themselves. Whereas total amount of population of Papua Melanesian in State of Papua Courant West is decline, show at Table 1 bellow.

Table 5. *Compotition of Papua and Non-Papua in* ***West Papua.***

	Indigenous (%)	Indonesian settler (%)
1971	887,000 (96%)	36,000 (4%)
1990	1,215,897 (75%)	414,210 (25%)
2000	1,505,405 (68%)	708,425 (32%)
2005	1,558,795 (59%)	1,087,694 (41%)
2010	1,760,557 (49%)	1,852,297 (51%)
2020	2,112,681 (29%)	5,174,782 (71%)

Source: BPS: Census 2010

Referring to the fact that there is a failure to Indonesia-nizing the people of Papua, it is not to be regrettable, because in fact, Indonesia and Papua are two which are not the same, affirmed Mohammad Hatta (First Vice President of RI) in the session of the Indonesian Attaining for Independence Agency (BPUKI) July 11, 1945 (Alam, 2003). In addition there was a rejection from the Papuan leader, for example, the Petition of May 20, 1959 by Johan Ariks, Marcus Kaisiepo and Niclaas Jouwe (Meteray 2012: 177) below:

1. We as Melanesians shall not allow our fate to be determined by the Indonesians, who are ethnically and geographically distinct from us;

2. We Papuans do not need the education of political parties, since as Melanesians, we do not engage in national struggle as Indonesians do;

3. We do not recognize the political party PIDRIS (Partai Indonesia RIS), formed by a group of former prisoners who wish to disrupt peace in the country and among Papuans (see also Meteray, 2011:190-191).

So, when the indecision of an Indonesian President in the later era in addressing various cases in Papua, alternative steps from the Papuans themselves were hacked through international models and patterns - UDI Papua and NFRPB on October 19, 2011 as "Back Road" or "Re-Road Map".

The UDI event is a road map of the Papuan people themselves, to return to the Papua Political Manifest by the National Committee of Papua at the First Papuan National Congress, 16-19 October 1961 declared December 1, 1961 the name of the nation: Papua; the flag of the nation: the Morning Star flag; and the nation's hymn: Hai Tanah-ku Papua; affirmed in the Gouvernementsblad (Government Gazette) No. 1961/68, No. 1961/69, and No. 1961/70.

The Political Manifesto itself is a political act towards Self-Determination in 1970 referring to Article 37 of the 1945 UN Charter, UNGA Resolution No. 448 (V) Dec 12. 1950 and UNGA Resolution of 15th, No. 154 (XI) Sep. 20th to Dec 20th, 1960, but has been interrupted by the conspiracy of the Cold War-era of international interest between the Western Capitalist-Democratic Block led by the United States on the one hand with the Eastern Socialist-Communist Block led by the Soviet Union on the other.

Preliminary of Declaration, there has been established the basis of the state, constitution, and profile of the government to finish the overdue and unfinished homework since the decision on the name and attribute of the nation in the Political Manifest of the First Papuan National Congress 16-19 October 1961 besides nullify Decision of the Second Papuan National Congress that tolerate RI-Law No. 21/2001 on Special Autonomy for Papua Province) bid by Indonesia but has been continuously disrupted and oppressed by the Government of Indonesia itself where also has been rejected by the People of Papua in 2002 through Dewan Adat Papua/DAP

(Papua Customary Council) in Manokwari and 2010 for the joint support of DAP and Majelis Rakyat Papua/MRP (Papua People Assembly) in Jayapura.

Formulation of the problem

In order to restore the identity of the Papuan people, a "Re-Road Map" is required. This is related not only to the psychological restoration of "memoria passionists" (memorial passionate) mentioned by van den Broek & Ariawinangun (2001), Wonda (2007), Yoman (2007) and facts of Population of the 2010 Census described: ”that of 3 million inhabitants, Orang Asli Papua (the indigenous Papua) only 570 thousand souls (detailed as shown in Table 1 above). Not only that, but also, raising the improvement of moral and mental decline like CCN, Low quality liquor, Drugs and HIV/Aids. Even the physical deterioration of the natural environment of Lorenz Park Mimika, Kelapa Tiga Forest and Tambaruni Bay Fakfak, Tanjung Kasuari and Tempat Garam Forest-Sorong, Forest of Kali-Qohoin and Bariat Teminabuan, Forest of Gunung Meja Manokwari, Sago and Mangrove Forest of Bintuni Bay, Adibai Forest of Biak Island, Ambaidiru Forest of Yapen Island, Topo Forest Nabire, Mbuti-Kali Maro Tidal Forest Merauke, Tourism Forest Youtefa-Gunung Cycloop-Jayapura, Lake Sentani, which lost a variety of endemic fauna and flora typical for weeds and exotic fish animals, as well Lake Ayamaru has lost a typical "rain-bow" fish in addition to tending to be a grassland because it continues to experience shallow, as well as several in other loci.

Representing all the concerns, the authors formulate the following research problems:

1. What is the current socio-political condition of the Papuan people who inhabit State of Papua Courant West as an integral part of NKRI?

2. Why is the existence of Papua in Indonesia remaining a world issue?

3. How to realize the identity of the Papuan Nation?

Objectives and benefits of research

This study aims to: (i) Understand the present Papuans who inhabit State of Papua Courant West as an integral part of NKRI; (ii) Analyzing the existence of Papua in Indonesia remaining a world issue; and, (iii) Observing the facts of political efforts The Papuans embody identity in the State of Papua Courant West.

The benefits of this study can be distinguished by theoretical benefits and practical benefits. Among the theoretical benefits are: (i) Structuralism and Hidden Structure (hɪdən strʌktʃə) as the theory or tool express basic concept or inner structure to the surface underlying behaviouristic tendency of root of cause to uncover root of problem-s; (ii) creation of specific theory and methodology concerning Field of Study/FoS (regional study) related specific socio-cultural characteristics, (iii) the application of Library Studies or Reference Studies to comparable data, and (iv) updating of data in the form of content study (content analysis) and future study (futuristic analysis) by understanding semiotics (signs) of phenomenology-behaviouristic or behavioural-tendencies.

While the practical benefits are: (i) In order to understand Papua-ness and Indonesia-ness in Papua is not only required for the Papuans but also the general Indonesian citizens and related parties through the campus world, (ii) Will create a peaceful and prosperous life, respect each other among the citizens in the State Papua Courant West by putting forward the way of dignity and human rights is not only *tolerance* but must also *solidarity*, (iii) In order to create a sincere assessment that should be highlighted not only *right or wrong is my country but also right is right, wrong is not right.* (iv) To create a peaceful and dignified way for Papua and Indonesia each as significant different nation to look at the new world in a natural and proper way. (v) To create a peaceful and dignified way for Papua and Indonesia to look at the new world in a natural and proper way.

Discussion

Binary-opposite

In accordance with this topic, Papua, cum Melanesia versus Papua is an integral part of Indonesia in the study of "identity",

then "binary-opposite" in the form of "correlation" is aplicated. The manner is taken from Structural Anthropology based on Claude Lévi-Strauss's idea that 'the idea of people thinking about the world is in terms of binary opposites - like high and low, inside and out, people and animals, living and dying - and that every culture is understandable in such contradictory terms. "From the beginning," he wrote, "the process of visual perception using binary opposition." [Structuralism and Ecology, 1972]. Lévi-Strauss's approach emerges, in essence, from Hegel's philosophy that explains that in any given situation, two contradictory points and resolutions can be found: "theses, antitheses, and syntheses." Lévi-Strauss argues that, culture has this structure, for example, conflicting ideas will collide and will also be resolved in marriage rules, in mythology, rituals, etc.

Seen with it an example of binary opposition table of deictics (pointer words) in Tehid Language found by Stokhof & Flassy (1979, 6: 35-85), table 2 below.

			BASE		MSC	FEM	PL	
		(S) 'this'	SG	PL	qow	qom	qey	1
Proximate			qo–	qe				
		(A) 'that'	o'qo–	e'qe	o'qow	o'qom	e'qey	2
distant	spat-ial	'that overthere on the other side'	a'na–		a'naw	a'nam	a'nay	3
		'that relatively lower than S/A'	a'le		a'lew	a'lem	a'ley	4
cata-phoric	tem-poral	'that what is to be expected'						
ana-phoric		'that what happend/past'	'–aqo	'–eqe	'waqow	'maqom	'yeqey	5
		'sloping up'	ra–		raw	rum	ray	6
dis-tant	spat-ial	'that relatively outer'						
		'that relatively inner'	nyan–		nyanw	nyanm	nyany	7
		'that higher than S/A, upper/above'	'ago		'agow	'agom	'agoy	8
		'that lower than S/A, under/beneth'	'adi		'adiw	'adim	'adiy	9
		'that at either end of'	qoyt–	qeyty	qoytw	qoytm	qeyty	10
ana-phoric	'this, that known to S & A'		o–	ey	om	ow	ey	11

Table 2. Binary opposite of Deictic in Tehit Language
Source: Stokhof & Flassy (1979).

This approach, Lévi-Strauss's argues, is made for fresh new ideas. He states that only those who practice structural analysis are awakened by their daily work what they are really trying to do, that is, to reunite the perspective of a narrow scientific view and have for too long been believed to be mutually exclusive in the form of: sensitivity and intelligence, quality and quantity, real and geometric, or also "ethics" and "emik." (Pike, 1972). Can be recorded in Table 3 below:

Table 3. *Binary opposite Papua versus Indonesia. Flassy, 2017*

Domain	Papua	Indonesia
Race	Melanesia (black, curly)	Indo-Malay (mix)
Inheritance	Patrilineal	Bilinial (mixed-matri-patri)
Language	Papua and Austro-Melanesia	Austro-Malayo
FoS	South-West Pacific	South-EastAsia
Environmental Philosophy	Natural Environment (Artcle 52 Papua 1999 Constitution)	Living environment (Article 33 RI 45 Constitution)
Subtitution	Drie field sweet potato, taro, sago	Fields, rice fields, crops, rice
Politic	Peace Declaration = *Belligerent.*	Uprising Proclamation of = *Insurgent.*
Perpetrators	Activist	Extremists
Dutch	Guide to Self-determination	Colonizing 300 Years, UNI Indonesia-Netherlands RTC 1949
Base	Customs of 7 Cultural areas (big-man, king, theocratic, mixed / pre-capitalist, pre-socialism, pre-imperialism, mixed, obedient of adat.	The will of Elite (Sukarno Cs.) Bridle the right of autonomy of the kingdom, sultanate and pertuanan, disobeying adat.
Social Interaction	Solidarity.	Tolerance.
Nationalism	Bahasa Melayu 1926 (Churches).	Bahasa Indonesia 1928 (Youth).
National Principles	Triple Fold Logics Papua-Melanesia.:	Panca Sila
	Circular breaks and pauses (open-ended).	Hierarchical pyramidal top station ll *mandhek ing pandhito.*
	Loose / Relax.	Loose / Relax
	Universally: Melanesian-Christian; Muslim-Papua.	Shariah: Islamiah-Hindu-Budha-Jawanese.
	Democracy-Liberalists.	Feodalist. Deliberation Guided-Gotong Royong.
Flag	Morning Star (Hope and Peace for People in 7 wards).	Dual-Colour (Blood and the Swords, fighting Jihillah / Non-Moslem).
Coat	Mambruk Crown Pigeon), an enterprising worker, elegant, and calm.	Garuda (artificial eagle), a muscular predator, strong, tough, anxious and rowdy.
Form of state	Federalist.	Unitary.

Based on the opposition, Table 3 meant above, for example, it can be a Papuan claim that shows that constitutional rights and change, and even the concept of equality itself is not beyond dispute. This conflict has therefore turned into a dispute over the

definition of equality and political sovereignty. If this theory is linked to the role of the third party as a mediator or liaison for the Papuan people and the Indonesian nation is a neutral third party, so far it seems that it is not easy because the system in Indonesia is very strong, it requires an attitude change that leads to a transformation. Said Reform of Indonesia is lack or empty of Transform.

On the sustainable side, Opposite can also show Papua within the environment of Indonesian and Papuan outside the environment of Indonesia, Table 3 below:

Table 3. *Papua inside Indonesia versus Papua oustsdie Indonesia.*

Domain	Papua inside Indonesia	Papua outside Indonesia
Papuan identity	Declared in the Bhineka's, ireal and measurable	Maintained.
Mentality	Dishonest, CCN, Liguid, Drugs, HIV /	Appear honest, healthy mentality, communal (nostalgic edenic).
Reality	Not visible, pretend.	Visible/ realistic, plain.
Population	Tends to be extinct (700,000 out of 3,000,000).	an opportunity to increase (1958 800,000 souls, should be the same with the now 7,000,000 PNG.
Endemic Flora and Fauna	Contaminated and extinct.	Have a chance to be protected.
etc.		

Source: Flassy, (2017).

Social conflicts

In this connection, Social Conflict may use, is, as an Integrated Theory or Convergent Theory in this research is a nokta surface of the problem of hidden or hidding structure. In this case, especially that whack the life of the Nation of Papua in its integration with the Indonesian nation within the Unitary State of the Republic of Indonesia with "independence" as root of cause (cause root) of several problems rooted from.

The occurrence of conflict is caused by internal and external factors between communities and also between nations. As detailed by Soerjono Soekanto (2013) says that there are actually four underlying social conflicts, i.e: individual differences, cultural differences, clashes of interests, and social changes that are too rapid in society. Each of the causes of conflict is described below.

The occurrence of conflict is caused by internal and external factors between communities and also between nations [Retrieved from].

The differences between individuals concerning differences of opinion, stance and feelings. This is to remember that human beings are unique or special individuals, because there is never a common equality between one and the other.

These differences can be one cause of social conflict. Such differences of opinion and stance will create feelings of anger and hatred which, when there is no control over the group's emotional conflict, will occur. In undergoing a pattern of social interaction, it is unlikely that a person will always be in alignment with the individual or also between other groups, this is what is called the difference between individuals.

Furthermore, the factors that cause other social conflicts are cultural differences. Here it is very clear that cultural differences influence the pattern of individual thought and behavior in cultural groups. Differences in individual level, culture within each group is also not the same. Basically in the level of culture there are differences in values and norms that exist in society. If there is no sense of mutual understanding and respect for the difference, it is possible that this factor will cause social conflict. Thus this cultural difference can affect the interaction between the community and even lead to social conflict. Soejono Soekanto also said that social conflicts are also caused by a conflict of interest in the economic, political, social and cultural sectors of a particular group of people. Soejono Soekanto also explained that social conflicts can occur because of social changes that are too fast in society. Change is a natural thing, but if it happens quickly it will cause social upheaval, because of the unpreparedness and the shock of society, it leads to social conflict. The changes that occur quickly and suddenly will make the shake of social processes in society. [Retrieved from].

In relation to the above social conflicts associated with this study, it is essential to review the history of social conflict. Dirk Veplun in his writings says that:

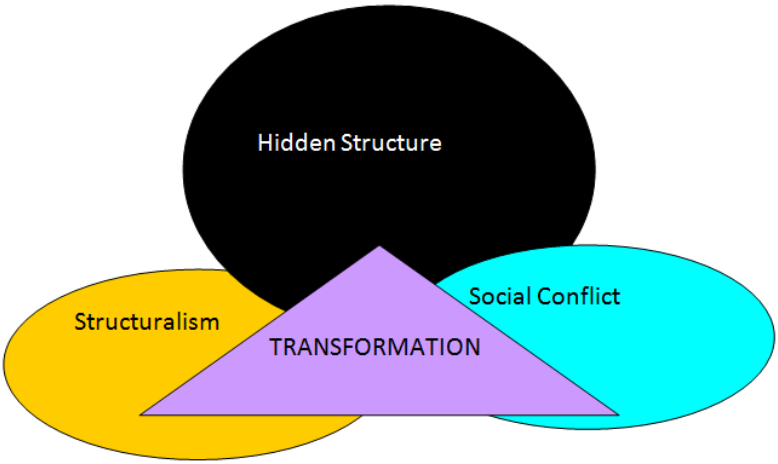
"The theory of conflict is derived from the writings of Karl Marx then popularized by Mill Coser and Dahrendorf. According to the theory of social conflict, the best way to understand and

recognize a society's life is to analyze from the point of conflict" (Veplun 2004:9).

Veplun's opinion on the history of social conflict above when related to social conditions in Papua, it can be seen from the perspective of conflict actually happened social conflict between the people of Papua and Indonesia for more than 50 years caused by the history of the past, which became an international conspiracy through economic politics to control natural resources in the Land of Papua between socialist and capitalist parties (Russia and America), one of the reasons is the wealth of natural resources of West Papua a.o. now PT Freeport Indonesia-McMoran which had been operating illegally in 1967, two years before Papua was valid according to act of PEPERA 1969 results. That is why Papua in Indonesia becomes an international problem as it is in the formulation of the second problem. It can also be read on reviews by Greg Poulgrain, 2015, *The Incubus of intervention: "Conflicting Indonesia Strategies of John F. Kennedy and Allen Dulles*".

Thus the nation of Papua and the nation of Indonesian always live in prolonged social conflicts, it is for the author, important to end so as not to happen more victims on both sides, it is very important to find a solution to the conflict between the two nations. Thus, the author seeks to integrate theories of social conflict, hidden stucture and structuralism in order to analyze the problems in this study, so it is hoped that through the integration of the theory of the three, will find the transformation of values to the existence of Indonesian and Papuan people. Because then will provide solutions to the root problem in Papua for both nations.

The integration (convergence) between the three theories will be more clearly illustrated in Scheme 3 below:



Scheme 3. *Integrated theory of transformation*
Source: Flassy, (2017).
Information: In the scheme above the hidden structure theory, structuralism and social conflict are interrelated in the analysis that leads to transformation or in other words integration of the three theories.

Enclosing

Conclusion

Now I can summarize as an effort to answer the three feasts on which this research went about.

The first question is of "How is the current socio-political condition of the Nation of Papua in the State of Papua Courant West as an integral part of the Unitary Republic of Indonesia?". Indeed this socio-political condition has been discussed as focusing on how to express the obvious existence of the Papuan People in the State of Papua Courant West in its togetherness which is inclusively integrated with Indonesian Nation in NKRI.

When closely scrutinized, the Papuans stood in their own position, and then drawn by another force in a different position called the Indonesian Nation to bring the integration of the two forces into one union, which was actually born from an international conspiracy during the Cold War. In the course of history more than 50s years have shown that something forced, and then the result is no satisfaction, no harmony, no comfort and no guarantee of security and sustainability for both nations to live

together because there is always a prolonged conflict, explaining position of each as a nation.

This is due to the recent socio-political conditions which indicate the position of the two nations that actually have cultural, social and political differences, but are continuously forced into an integrated life that is integrated into the framework of the Unitary Republic of Indonesia (NKRI). Therefore we can say here that, the Papuans and the Indonesian Nation actually have a false integration or camouflage integration, since there are still many conflicts that occurred from 1963 to the present (2016) between the two nations. Even the current condition is very concern because of the marginalization that happened to the people of Papua. Consequently, there was an imbalance experienced by the Papuans in terms of regional relations with the central. Then there is a failure of development that can be seen from the inequality of development results. In addition, the issue of Papuan political status that caused casualties from all way of life and sex, accompanied also by issues of high human rights violations from year to year throughout the Land of Papua. This can be measured according to human rights standards measurable under the UN General Declaration of Human Rights 1948. This socio-cultural condition shows that the Papuan people have not been recognized and accepted in NKRI through a comprehensive and integrated integration process. This condition causes the Papuans to strengthen their own identity as Papuans, Melanesian races in a separate position from the Indonesian Nation, even though they are currently in NKRI. It can not even be denied that the Papuans seem to have double nationalism as a result of an integration system into NKRI.

In addition to the above mentioned human rights issues, other social conditions faced by the Nation of Papua are indigenous Papuan populations experiencing a sharp decline when compared with other Indonesian population (studied Table 1). The number of indigenous Papuans is reduced from year to year due to various factors, such as high maternal and infant mortality rates, use of contraceptives that limit the number of births for indigenous Papuans, alcohol, narcotics, HIV/Aids and massacres and murders

for different reasons of political ideology and so forth. The number of indigenous Papuans is heading for extermination.

The current socio-political conditions faced by the Nation of Papua as described previously, of course, the Papuans are faced with a reality that they are in two distinct cultures, Melanesian cultures and Asian cultures. In practice, the Papuans try to defend Melanesian culture, but on the other hand the Indonesian people continue to incorporate the values of Indonesian culture into all aspects of Papuan life. This is to force that the Papuan have a strong nationalist spirit as Indonesians. But apparently the Indonesian nation failed in to Indonesia-nizing the people of Papua. This can be proved by the strengthening of the sense of nationalism in Papua. With the spirit of strong nationalism, the Papuans try to pursue various ways; one of them is UDI of The Nation of Papua and NFRPB through KRP-3 (Third Papuan People's Congress). This earlier forum (First Papuan Congress and Second Papuan Congress) was a foreign interference in it. Through the NFRPB institute, there is a need for peace negotiations between the two parties, namely the Nation of Indonesia and the Nation of Papua through an international mechanism so as to provide solutions for the problems of Papua. Thus the two nations can live together as two different nations that uphold the dignity of human beings.

When viewed actually the people of Papua who are said to have been integrated in the Indonesian nation always trying to find their identity through demands for independence. This can be seen from the political efforts undertaken by the Nation of Papua through the establishment of UDI and NFRPB, in addition there are also regional organizations such as MSG and PIF which aims to overshadow all the race of Melanesia, and also seeks to provide space for solving national problems for the fellow Melanesians, especially liberating the Nation of Papua as an independent nation in the South Pacific region, so that they can become a force calculated by countries in other regions of the world.

Even the fighting spirit of the Papuan Nation becomes stronger, socio-political conditions can be said to provide fresh air for the Nation of Papua, especially when former President Abdurrahman Wahid (Gus Dur) to return the name of Papua replaces the name of

Irian Jaya in the Second Papuan Congress in 2000. The reuse of the name Papua is like a fire that propagates so quickly burn and scorch the fighting spirit of the Papuans rise up to change their political fate in NKRI. Even since the 1999 Mubes, the sense of nationalism of the Papuan Nation has grown stronger as a Papuan human being who differs from the Indonesian Nation. When carefully examined the return of the name of Papua by Gus Dur is a spirit or soul power that returns the identity of the Papua Nation is different from the Indonesian Nation. Therefore, Gur Dur is the "Father of Papua" who understands the soul and heart of the Nation of Papua, thus reinforcing the name of 'Papua' which since the Old Order is regarded as an identical word with ‘theeparatis’ and the consequences for those who use it is 'death' or with another word killed by the Indonesian military. But today, the word Papua is embedded in the Papuan people, as the identity that will be maintained. Even by Frengky Laisatua (the deceased) before he died, he scribbled in a poem song titled "Aku Papua" sung by Artist from Papua, Edo Kondologit, this song will strengthen the sense of nationalism of the Papuans in every level, so the awareness of the Papuans still appreciate the teak of oneself as a Melanesian different from the Indonesians of the Austronesian race.

It seems that the presence of the Nation of Papua as integrated with the State and the Nation of Indonesia is not understood because it still implies that there is no understanding as a nation because it has been through the process of integration. This disagreement makes the Papuan people rise to open themselves to the Indonesian nation through various political attitudes, such as dialogue, seminars, ensambles (mubes), congress, demonstrations and even concrete actions such as raising the Morning Star flag.

Yet all political efforts undertaken are considered contradictory to the Indonesian government, so the Papuans are given stigma as separatists, terrorists and bully for the Indonesian nation. Thus the Indonesian Nation categorizes that every effort of the Papuans to reveal the historical truth about identity as a nation that once felt the independence on December 1, 1961, as an act or act of violating the law alias constellated in term 'makar' or ‘haatzai articleen’ (articles on sowing hatred) and even ‘aanvallen’ (assault) which is

Dutch colonialism, that is not hated even stroked as a scare weapon.

There has been a reverse change in reality since the era of 2000-2016, now the Papuan people interpret 'Makar' as 'fire of struggle' or 'opponent'. This means that the Papuan people are not afraid of being labelled 'Makar', they are flocking from all ages, both men and women and from all walks of life wanting to fill the courtrooms, be tried, put in prison in order to declare to the International world, that the 'artificial integration' built by Indonesia with all its strategies will never make the Papuans recognize it. Even the Papuan people remain with their ideological views as a nation different from Indonesia.

By looking at the socio-political context that developed in the Land of Papua, the various attempts were made to find solutions to the problem of integration, one of which is the authors offer through the synchronization of RI Constitution of 1945 and Panca Sila with the NFRPB Constitution 1999 and the Triple Fold Logics of Papua-Melanesia. The synchronization can be studied academically will find solution for both nations to mutual understanding and mutual benefit multilaterally. The Government of Indonesia in its position of 'integrator' and the Papuan people in different positions as 'integrated' can appreciate the human dignity of both parties (the Nation of Indonesia and the Nation of Papua) that meet international standards that are generally applicable to all nations around the world. At the time of synchronization between the 1945 Constitution and the Panca Sila with the Papuan Federalist Constitution 1999 and Triple Fold Logics of Papua-Melanesia, Indonesians and Papuans will be in a balanced position, so that no party is harmed or not there are parties who are in a higher position and the other party in a low position. Thus it can be said that the Nation of Papua and the Nation of Indonesia will be in the same position as an independent nation that upholds the values of humanity.

Furthermore, to answer the question "Why is the existence of Papua in Indonesia a world issue?". The answer to this question has been broadly elaborated, but it can be underlined here that the fate of the Papuan Nation through bitter history is forced into part of the Unitary State of the Republic of Indonesia or the existence of

the Papuan People in Indonesia through the international illegal transactions between the great powers of the world it is America and the Soviet Union. History says that America encouraged the Dutch to surrender Papua to Indonesia; if it was not done, then Sukarno would build a coalition with the communist-run by Soviet Union. With this Soekarno threat, the United States asked the Dutch to give Papua to Indonesia. The power of the world at that time held by America and Soviet Union, both have different ideology. That was, Americans who embrace the ideology of Liberal Democracy and Soviet Union who embrace Socialist-Communist ideology. The conflict between the two superpowers of the world has sacrificed the fate of the Papuans from now to the present.

So it can be said here that until whenever the existence of Papua in Indonesia will remain a world issue, because history records the truth of the position of Papua as a nation recognized by the world as mandated of UN Declaration 1945 Article 73 and Article 75-85 of the International Trusteeship System became reference of UN Resolution 448 (V) Dec 12. 1950 which establishes West Papua or Nederlands Nieuw Guinea as the non-self-government territory under the UN is certainly well understood. Even internationally the issue of Papua is a very interesting and specific, because there is a strong will of Melanesian Spearhead Group (MSG) and Pacific Islands Forum (PIF) as well as the solidarity of negro-id race (Africa-Caribbean-Pacific/ACP) encourages a potential peace diplomacy that has the potential to encourage the re-appointment of West Papua into the UN agenda, so it is not unfamiliar to the United States and the Soviet Union, and the Netherlands as a very responsible party and very understand the fate of the Nation of Papua.

The existence of Papua in Indonesia to be a world problem which is an International issue that is still and continues to be debated in international forums, including in the World Nation High Agencies such as United Nation. Similarly, in the General Assembly of the Year 2016, Papua became one of the main and important item in the speeches of six Pacific countries: Solomon, Vanuatu, Nauru, Marshall Islands, Tuvalu and Tonga which highlighted the issue of human rights abuses in Papua and West

Papua Province), although received an answer from the Indonesian side delivered by Junior Diplomat of Indonesia, Nara Masista Rakhmatia in the United Nations. After the Indonesian side gave a reply to the speech of six countries, then in the next session added another country from the Pacific region, namely Palau in Speech as follows:

> "We are joining other [Pacific 6 countries] to advocate a resolution on the West Papua issue, through an in-depth and constructive dialogue," said Caleb Otto, Palau's Permanent Representative at the UN. [Retrieved from].

If analyzed further, the issue of "Serious Human Rights Violations" presented by 7 countries from the Pacific in the General Assembly of the United Nations 2016 shows that Papua is not an internal problem of Indonesia, but Papua is a world problem, because the history of its existence in Indonesia through the powers of the world (United States and USSR) as described above. Therefore, until whenever Papua is a world problem that the process of settlement through international forums, without this path so until whenever Papua is like fire in husks for Indonesia which at times blown by the wind will burn, burn and burn, so it is very dangerous for Indonesia.

This can be observed, in the development of the UN General Assembly, by 2015, only Vanuatu will bring Papua on the agenda of its people to be discussed at the UN. But in the year 2016 the problem of Papua has become an important agenda of other Pacific countries, so 7 countries firmly addressed the Papua issue in their speeches. The West Papuan movement is gaining global attention with speeches from other Melanesian and Pacific region countries. It is now predictable that the existence of Papua in Indonesia will not cease in the seven countries of the Pacific but may increase in the UN General Assembly in the coming years, not limited to the Pacific region, only but may be on the agenda of other member countries of UN.

Talking about the Nation of Papua and the Nation of Indonesia in NKRI, then to answer the third question that is: "**How to realize the identity of the Nation of Papua?**". The concrete actions in realizing the identity of the Nation of Papua have been conducted in various activities that can be seen by various parties locally, nationally, regionally and internationally. The form of identity that

has been done has become the historical record of the struggle of the Papuans is divided into three major agendas, namely: First is the First National Congress of Papua dated Oct 16 to 19, 1961 by the National Committee of Papua (KNP) formed by Volks Raad - Nieuw Guinea Raad on the sponsors of the Government of Nederlands Nieuw Guinea with the result of Papua Political Manifest with decision containing the name and attributes of the Nation of Papua. Second is, the Second Papuan National Congress of May 29 to June 3, 2000 by a joint Council of Indigenous Papuans (DAP) and the Papua Presidium Council (PDP) on the private sponsorship of Abdurahman Wahid (Gus Dur) who is the 4th President of the Republic of Indonesia contains the receiving the OTSUS offered by the Indonesian Government rather than "M"; Third is the Third National Congress of Papua dated October 16 to 19, 2011 is purely by the Papuan People independently of their own consciousness, because of that also called the Third Papuan People's Congress (KRP-3) on the coordination of the Leadership of Merdeka Papua Struggle, which also called Papua Collective Leaders containing the UDI of Papua Nation and the NRFPB.

The First Papua National Congress, produced the Papuan Political Manifestation which declared Papua as an independent nation having its own state that has fulfilled the conditions of the founding of a state.

While the second form of identity is the implementation of the Second National Congress of Papua on May 29 to June 3 of 2000 which begins with the MUBES (Deliberation of the Peoples of Papua) February 29, 2000. Indeed, the Second Papuan National Congress held the Declaration of the Transitional Government of Papua but this goal is not achieved. The Government of Indonesia offers a solution of Special Autonomy Year 2001, which lasted for 25 years (2001-2025) for the Nation of Papua to remain in Indonesia or dampen the desire of the Papuan Nation to escape from NKRI. Then followed by the Third Papuan People's Congress (KRP-3) which gave birth to the Declaration of Independence of the Nation of Papua and establishing of the Federal Republic of West Papua (NRFPB), October 19, 2011. Furthermore, the statement of political stance is known as UDI PAPUA. The realization of Papua's identity is also done with the formation of Papuan Customary

Council (DAP), which aims to raise indigenous peoples in the 7 culural territories in the Land of Papua into a great power of the people of Papua. The Papuan People's Masses from 7 Papuan Cultural Areas which held the DAP Annual Conference in Biak August 2011 welcomed with great enthusiasm for the realization of Papua's identity, which was concluded by giving legitimacy to Papuan leaders for the Third Papuan People's Congress (October 16 to 19 2011).

In addition, other forms conducted by the Papuans to realize their true identity are also done through peaceful demonstrations that take place from year to year. Demonstration of the Papuans refused and restored Special Autonomy, Year 2001, because it was considered a total failure. The government provides a such political candy but not able to dampen the spirit of the struggle of the Papuans for independence. Demonstration continues and intensified by the young generation of Papua from 2000 to 2016 in various regions throughout Papua, for example demonstrations in Jayapura, Biak, Serui, Wamena, Timika, Manokwari, Fak-fak, Nabire, Sorong, etc. . Similarly, the current demonstrations conducted by young Papuan genrons are being studied in study cities on the islands of Sulawesi, Java and Bali. The purpose of all demonstrations undertaken is to manifest identity through self-determination as to be the Papuan Nation.

The Nation of Papua in efforts to realize their true identity is not only done domestically, but also by those who are abroad. Through diplomatic channels built by prominent Papuan fighters abroad. With the campaign in various countries, the issue of Papua increasingly get the sympathy and support from various countries who attend the General Assembly of the United Nations, which is held every year. The support of friendly nations of Melanesia in the Pacific region is very positive, and raises the degree of the Papuans in the international world.

Papuan prominent fighters are courageous and successful in convincing the countries of the world to get a good reception and support of the Melanesian Region, the Pacific Region, and the World in this regard including Europe, Africa, Caribbian and Latin America as well as Asian Countries to gain status as members observers or members of the MSG regional body, the FIP and up to

the United Nations. It seems that the political lobbying of Papuan fighters who intensively raises the status of Papua's struggle towards "Merdeka Papua" is very profitable, because it has received sympathy and political support from the international world, so that in the General Assembly of UN in the Year 2016 and continued to 2017 has been delivered in speech from countries region of Pacific (MSG and PIF) and Caribbean (ACP) as a "mouthpiece" or "tabura" representing the Papuan Nation [Retrieved from].

The author can see here that the way of realizing the identity of the Nation of Papua looks beautiful and interesting through the game of political diplomacy, and data published through the media of social information with modern technology, so that the condition of Papua continues to be monitored by the international world. So, if Indonesia holds the view of maintaining Papua as its territory, then this intention really is not to be obeyed, because it would imply a wrong step has been going on, for it needs to be straightened out. "*Aut viam inveniam aut faciam* (Is either find or make way)".

Contribution

Scientific and practical contributions can be presented to all parties, including the Nation of Papuan and the Nation of Indonesian to place them in viewing the Papua issue with a positive outlook, without thinking and putting their own egoism that would harm both parties.

For this work, it is possible to create an understanding of Papua and Indonesia in Papua not only required for the Papuans but also the Indonesian citizens in general and various related parties.

In order to create a peaceful and prosperous life, mutual respect among fellow citizens in the West Papua region by putting forward the way of dignity and human rights is not only *tolerance* (burdened) but also *solidarity* (liberated).

It also creates a sincere judgment that should be highlighted not only *right or wrong is my country* (irrational-ideology which is egotistical zealot) but also *right is right-wrong is not right* (rational-ideology which is liberal democratic).

So further can be realized the way of peace and dignity for Papua and Indonesia in looking at the new world in a fair and peaceful manner and dignified. If between East Timor - NKRI has occurred "Per Memoriam ad Spem (Through Memories to Hope)" then between NRFPB - NKRI is validly applied "Aut viam inveniam aut faciam (It is either to find or make way)"

Based on this study, presumably contained a huge scientific contribution to the Nation of Papua and the Nation Indonesia, is to apply the "Rescue Valve" as a social belt that serves as a Savety value which is a saving belt to save the Nation of Papua and the Nation Indonesia to end the prolonged conflict of more than 50 years that have wasted a lot of energy, costing lives and property on both sides. Conflict will end through the recognition of the existence of both nations by both nations.

The important contribution shown in this paper is that through this scientific work the younger generation of the Nation of Papua and the Nation of Indonesia will find the historical alignment in the form of "SCIENTIFIC WORKS", so it will not have any scepticism and misinterpretations about the political conditions in Papua. Even through this, the history of the Nation of Papuan can be well understood by various parties both within the country, but also abroad to put Papua's political problems in the right position for a dignified in accordance with international standards.

The completion of a writen work on topics that touch the political shutter is usually avoided and even feared to be touched because it contains political consequences which also affects everyone's security and safety, but the author realizes with utmost sincerity that during the goodwill of the Nation of Papua and the Nation of Indonesia to hold a dialogue of historical alignment that has long been an important agenda to solve the problem of conflict in the Land of Papua, has never materialized until now, the author felt called for as a scientist trying to present this scientific work as a work of alignment of history to declare the existence of the Papuan-Melanesian Struggle in West Papua Affairs to design how the current condition in Indonesia as an opportunity for realization of the position of the Nation of Papua within the state of Indonesia, so as to ensure the prophecy of the Prophet of Papua I.S. Kijne,

when laying the first stone of the dormitory of civilization or also called civilization stone at Aitumeri Miei, he uttered the words:

> "Above this stone I put the civilization of the Nation of Papua. Even if one has high intelligence, reason and knowledge will not lead this nation, this nation will rise up leading itself." Aitumeri-Miei, October 26, 1926.

By understanding the above prophecies, the Nation of Papua and the Nation of Indonesia who are religious insiders who believe in the greatness of God will look forward that God working together in the previous time, now, and will come to solve the problems of the Nation of Papua and the Nation of Indonesia through a peaceful and dignified way for the independence of Papua.

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Don Augusthinus Lamaech Flassy

Don Augusthinus Lamaech Flassy was born in the village of Seribau District of Teminaboean, West Papua, on August 28, 1947, the son of the couple Simon Tesia and Salomina Flassy. Called Don, Agus is also Thinus, bearing the fam or clan name Flassy since mama Salomina was divorced by father Simon and subsequently under the care of uncle Anton Hendrik Flassy as guardian. He is known as a planner, researcher, author, editor, political activist, artist, cultural activist, teacher, lecturer and also bureaucrat. In his last position, he was the Secretary of the BAPPEDA of Irian Jaya Province 1997-2001. He had won Structural Position of the Main Trustee and Functional Position of the Expert Researcher of Other Social Sciences, Stage IV/e. Now, even though he has retired as a civil servant, he still has a cool position as Secretary of the Papua Institute for Science and Technology (LIPTEK). Since November 2017, the husband of Yuliana Christivora Welikin, SE., MM, Father of two sons (Don Rodrigo Athur Douglas Flassy, S. Sos. And Don Steven Patrick Flassy) and one daughter (Vanda Oliva Angela Flassy) has officially become Doctor in social Sciences. He defended his dissertation entitled: Peta Jalan Balik Bangsa Papua di Negeri Papua Bagian Barat: "Sebuah Keputusan Damai Pemulihan Jati Diri (The Roadmap to the Revival of the Papuan Nation in West Papua: "A Peaceful Decision on the Restoration of the Self")" in the Cenderawasih University Postgraduate of Doctor Social Sciences, Jayapura. Education was starting from Elementary School in SR Seribau (Class I to III) 1955, Dutch Language Connection School at JVVS (Class IV to VI)1957 in Teminaboean, continuing Junior High School 1963 in ODO Fak-Fak, Senior High School 1967 in SPG Merauke and Semi-Academic 1970 in PGSLP Sukarnapura. Before becoming a doctor, Don Flassy studied at the Indonesian Language and Literature Department, FKSS-IKIP, Yogyakarta (graduated baccalaureate in 1973 and undergraduate in 1979) continue to Advance education at Department of Southeast Asia and Oceania, Faculteit der Letteren Rijksuniversiteit te Leiden, Netherlands (obtained an M.A. degree in 1992). As a writer, he has produced many books and will continue to write.

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